

## **Was Lenin right?**

Elsewhere in these pages the reader will find an editorial on President Truman's message to Congress. Here we should like to say just a brief word about some of the first reactions to that message. They remind us in general of Lenin's famous advice to his Bolshevik followers. In your drive to communize the world, he told them, don't worry too much about capitalist opposition. The stupidity of the capitalists will help you in your work. As if determined to make a prophet out of the communist hero, business and farm leaders either condemned outright the President's demand for limited rationing and price controls or maintained a stony, disapproving silence. In their opposition they received considerable comfort from President William Green of the AFL, who attempted, with specious arguments, to persuade the public that limited wage controls are unnecessary to make price controls work. They received still more comfort from Senator Robert Taft, whose reaction to the President's moderate proposals struck an almost hysterical note. Common to most of this opposition to the Truman program were two arguments: 1) limited price controls and rationing would not work because farmers and businessmen would deal in the black market; 2) they would not work also because such controls can be imposed only in time of war or crisis. The first argument merely maintains that farmers and businessmen are too selfish and greedy to submit to limited controls, for a short time, in the public interest. The second argument assumes that this nation and the world are at peace. If the first argument is sound, our capitalist system is closer to shipwreck than the Kremlin imagines. If the assumption of the second is correct, then practically everything that has been published these past two years is a gigantic lie. Soviet Russia is a peace-loving country; the nations of Western Europe are recovering nicely, are in no danger of totalitarianism; there is no "cold war." The hard-headed fanatic who still inspires the Politburo from his tomb in Moscow's Red Square was closer last week to being right than he ever was before.

## **Panic pushing the Kremlin**

Communist riots in France and Italy, which flared up alarmingly last week, are undoubtedly an agony for the unfortunate countries that have to suffer from them but, taken in a larger perspective, they may be signs of panic. It is inconceivable that any true Frenchman or Italian can see in the violence touched off by the Communists anything other than treacherous sabotage. The explosion of two large military ammunition depots in Italy was no mere coincidence; it pointed clearly to careful planning. The communist-led strike at Marseilles, which leaves vitally-needed food to rot in ships' holds, is similar proof that Communists will willingly ruin their own country

for the sake of a foreign ideology. Why such stupidity as to show treachery so nakedly? Well, the realization that their time is running out has the Commies in a fine case of jitters. They have three months in which either to win over France and Italy—or to ruin them so that they are not worth anyone's winning. By that time, immediate help under the European Recovery Program (the Marshall plan) will be on the way, long-range assistance will be shaping up, and all indications give hope that the communist field-day will be over. It is no coincidence that the flaring-up of communist violence comes at the very time that United States aid grows into a certainty. Moscow is worried, for aid to France and Italy will mean security; security will bring order and strength; and communism can breed only in confusion. This very reaction to our foreign policy ought to convince men like Senator Taft and Henry Wallace that it is the *right* foreign policy. Its sanity and justice and humaneness are the very aspects that show up the insanity, injustice and cruelty of communist policy. True, a panicky foe is also a dangerous foe—but only for a contestant who in turn loses his head. If we keep our heads—officially and individually—there is high probability that the Red panic may become a rout. Fortunately, our own mistakes have so far been more than matched by blunders in Moscow.

## **Ferment in international labor**

Another result of the proposal made by Secretary Marshall last June has been the injection of a new issue into international labor politics. Although neither foreseen nor intended by the architects of U. S. foreign policy, this result follows logically from the developments of the past six months. If some European nations have elected to join us in a plan to rebuild their economies and preserve their freedom, and if other nations have announced their opposition to the plan and their determination to obstruct its fulfillment, it is only natural that U.S. labor leaders should desire to cooperate with the trade unions of the friendly countries in making the reconstruction program work. This the AFL now proposes to do. On November 13 its committee on international labor relations, in the belief that "the cooperation of free trade unions in this country and Europe is essential to combat the propaganda of Moscow, which misrepresents the Marshall plan and seeks to destroy it," announced a program of collaboration with the non-communist unions of the sixteen nations joining in the European Recovery Program. Such a policy, of course, places the AFL in direct opposition to the World Federation of Trade Unions. It even assumes the nature of a raid on that organization. Since the WFTU was born in the wartime atmosphere of Big Three unity, and since that unity has now been destroyed, something like this was perhaps bound to happen, Marshall plan or no Marshall plan.

But the Marshall plan brought matters to a head. Even the CIO, which as recently as last month reiterated its support of the WFTU, has begun to see some anomaly in its position. At any rate James Carey, CIO Secretary-Treasurer, has been sent to Paris to win the support of the WFTU Executive Committee for the Marshall plan. Since the Russian unions and the communist-dominated unions of France and Italy cannot conceivably give such approval, it appears that the CIO has gone abroad looking for trouble. In fact, reports from Moscow indicate that the Soviets are coming to the Paris meeting prepared for a showdown also. What all this will lead to, no one can possibly predict. But we can hope, at least, that the nation's necessity abroad will bring the CIO and AFL closer together at home.

### **British Catholics felicitate the King**

There was no Newman to preach again a "Second Spring," but millions of British Catholics were just as happy two weeks ago as their forebears were in 1852, when the famous convert delivered his sermon in St. Mary's, Oscott, on the occasion of the first synod of the restored Catholic Hierarchy. For the first time since the Reformation, Catholics have been allowed to join with the "privileged bodies" in presenting their congratulations to the King. The National Board of Catholic Women started it all when they asked for permission to present a loyal address to the King on the occasion of the marriage of Princess Elizabeth to Lieut. Philip Mountbatten. This in turn called public attention to the fact that under existing legislation the Free Churches, the Church of Scotland, the Quakers and two Jewish bodies could so present themselves before His Majesty but that Catholics could not. As the result of a compromise, following widespread public indignation over the anomalies of this law and the implied reflection on the loyalty of British Catholics, His Eminence Bernard Cardinal Griffin, at the head of a delegation of prelates and laymen, offered congratulations to the King on November 13. The address of loyalty was accepted by King George VI from the Cardinal, not as from the head of the See of Westminster, but on behalf of British Catholics. Though this was considered a satisfactory compromise in the face of the Ecclesiastical Titles Act of 1871, which still remains in force, Cardinal Griffin has stated that an all-out effort would be made to repeal the Act, terming it an insult to the King's Catholic subjects. The good sense which the King exhibited on this occasion may presage early repeal of this remnant of England's anti-Catholic penal code.

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 Editor-in-Chief: JOHN LAFARGE  
 Managing Editor: CHARLES KEENAN  
 Literary Editor: HAROLD C. GARDNER  
 Associate Editors: BENJAMIN L. MASSE, ALLAN P. FARRELL, WILLIAM J. GIBBONS  
 Contributing Editors: WILFRID PARSONS, ROBERT A. GRAHAM, JOHN COURTNEY MURRAY, J. EDWARD COFFEY  
 Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.

Business Office: 70 EAST 45TH STREET, NEW YORK 17, N. Y.  
 Business Manager and Treasurer: JOSEPH CARROLL  
 Promotion and Circulation: EDWARD F. CLARK

### **How DP's "place"**

The problem of the DP's rests uneasily on the conscience of the world, and most uneasily on the conscience of the United States. Signs of this multiply: the American Legion has relaxed somewhat its opposition to admission of large numbers of displaced persons; the New York State Federation of Women's Clubs, amid the obvious relief of its members, has withdrawn a resolution to bar such admissions; Congressmen returning from Europe have been brought face to face as never before with the fact that this country has an obligation in the matter. Yet ill-founded and prejudiced opposition persists. It may be well to pass on, therefore, the results of a study made in England of how some 30,000 DP's have found their place in English life and industry. According to a report made to the International Refugee Organization at Geneva by British officials in charge of the program, the British have got the absorption rate up to 1,200 a week and it is still rising. Five—just five—of the 30,000 have been rejected for misbehavior. Employers profess themselves delighted with DP workers, though Britain chooses them merely on general qualifications and not for any specific skills. More requests than can be filled come from mining, textile, engineering industries and from agriculture. And a remarkable feature has been the steady decline in trade-union opposition to DP workers as the program has got under way and public debate about its desirability has died down. Britain now has the honor of being the greatest resettlement area for war refugees of all types. She has, in addition to the DP's, received 50,000 of the former Polish army; by the end of the year more than 100,000 refugees will have been resettled and absorbed. How, in the name of common sense and of justice and charity, is it that the vast, rich, underpopulated United States cannot do as well? If Congress takes the initiative in the matter, it is safe to say that the current exaggerated opposition would soon mutter itself into silence in face of the reality that, if we take steps now to receive them, we *can* absorb large numbers of DP's—and to our advantage.

### **Czech Socialists oust pro-Soviet leader**

The Congress of the Czech Social Democratic party, meeting in Brno, Moravia, has voted out Zdenek Fierlinger as president of the party and deprived him of leadership. The man replacing him, Bohumil Lauschman, Minister of Industry, is a known opponent of communist domination of the Socialist Party. The reason for Fierlinger's ousting was his unwavering attachment to the Communist Party, which gave the pro-Soviet group virtual control over the Parliament. Through a formal alliance with the Communists, Fierlinger had placed the Socialists in a position of complete subservience to them. What effect these developments will have upon Czech internal politics remains a matter of speculation. Fierlinger has long been known for his pro-Soviet views. Both in his role as ambassador to Washington in pre-war years, and later as Benes' special emissary to the Kremlin, he stood firmly for pro-Soviet policies. He has lately opposed the Marshall plan and vigorously fought what

Moscow calls "American imperialism." When the Soviet troops occupied Czechoslovakia, the now deposed Socialist leader became Premier of a Moscow-approved Czechoslovak Government. But as president of the Social Democratic Party, he made one of his biggest blunders; he allied his party with the Communists. The result was that the Communists, actually the smallest party numerically, became the largest political party in the country. For this, sincere Socialists could not forgive their leader, especially after their party dropped to the last position in point of size. Under present tense conditions in Czechoslovakia, Mr. Fierlinger's defeat may signify a number of things. Socialist leaders from Poland, Hungary and Austria, who attended the Czech congress, may conclude that the cause in the home countries is not yet completely lost. Consequently, the Soviets may be forced to use sterner methods in Czechoslovakia. So far, for a variety of reasons, they have hesitated to do this. Whatever the eventual outcome for Czech politics, Mr. Fierlinger's defeat does signify a moral victory for anti-communist forces in Central Europe.

### **Eire has a good idea**

"It's a young people's world," says the short editorial which introduced the first issue of *Junior Digest* (back in December, 1946), and the magazine aims at playing its part in preparing the young ones to take the lead in making it a better world. Since first publication, the attractive and interesting magazine has been very popular, and is on its way to becoming what it purposed to be—an international magazine of universal interest to young people everywhere. Without being explicitly "Catholic," the *Digest* is sound and true and interesting as only a leavening faith can make it, and young readers will learn of modern science, inventions, adventure, crafts and hobbies, games and competitions without their parents having to wonder if they are also lapping up some cock-eyed ideas. The magazine is well worth the attention of American parents, and the publishers—Basil Clancy, Ltd., 8 Merrion Square, Dublin—would certainly be interested in their interest.

### **Amnesty for CO's**

By definition, an amnesty is a pardon for an entire category of offenders. The approach of Christmas makes it timely to recall that there are thousands of citizens currently under civil disabilities for their refusal, on grounds of conscience, to undertake military service as required of them under the Selective Service Act of 1940. Twelve months ago a three-man President's Amnesty Board, charged with making recommendations regarding clemency for violators of this law, began to sift the innumerable cases on the books. This time-consuming procedure is the explanation of why today 900 persons remain in prison, hundreds continue under the restrictions of probation, parole and conditional release, and why hundreds more are still without full civil rights. The general public does not share the moral scruples of the conscientious objector against compulsory service; and it has small sympathy for the claim of the Jehovah's

Witnesses, many of whom went to jail because the courts refused to accord them the status of recognized ministers of religion. Although this Review has raised many questions as to whether UMT is good for the country or even necessary in terms of defense, we do believe that to fight a just war a government has the right to commandeer the services of its citizens. For the effective operation of the Selective Service Act, the Government had no choice but to prosecute the violators of the law. Nevertheless, the urgency of those days is now over; and at a time when the claims of conscience against official tyranny are more ignored than heeded, clemency is in order. The President will do no one a wrong and may right many an injustice by declaring a Christmas amnesty for all those whose conscience, however mistaken, made them violators of the law.

### **Review of loyalty**

That President Truman, in requiring loyalty investigations of government employees, is not trying to organize a witch hunt, was made plain in the statement he issued after his first meeting with the Loyalty Review Board. In particular, he pointed out: 1) that the overwhelming majority of government employees were faithful public servants; 2) that they would not be spied upon or restricted in their activities; 3) that "rumor, gossip or suspicion" would not be sufficient to lead to dismissal; 4) that the simple fact of membership in an organization characterized by the Attorney General as subversive would not suffice for dismissal without further actual evidence that reasonable grounds existed for doubting a person's loyalty; 5) that every effort would be made to confront the person suspected with the charges and evidence against him. The work of the Loyalty Review Board will be to "develop standards for the conduct of hearings and cases within the various departments . . . and to make sure that there is complete understanding of and adherence to these standards." The Review Board's most delicate job will, of course, be the adjudication of those cases in which the Government may not, for good reasons, wish to make public its evidence or its sources of information. The Board, however, should always be in a position to obtain from the FBI sufficient data to satisfy itself that the evidence against an employee is objective and substantial. If in any case, as Arthur M. Schlesinger Jr. wrote in the *New York Times Magazine* on November 2, "the FBI does not think the case important enough to risk blowing a counter-espionage chain, it must choose between the chain and the conviction."

### **U.S. Communists reiterate loyalty to Moscow**

The real attitude of American Communists toward their native country has just been revealed by the Commissars from 13th Street in Manhattan. In a brochure entitled, *Theory and Practice of the Communist Party*, published by the National Education Department of the Communist Party, the Moscow-directed comrades and their fellow-travelers speak out their minds quite frankly. There is, of course, nothing new in the booklet. What strikes the reader, however, is the fact that the Commu-



nists seem to drop all pretense of being Americans. In the past they played skillfully the role of "social reformers" and "crusaders for economic progress." Upon reading this pamphlet the impression arises that the CP has little interest in remedying the social ills of the country. What the Communists now want is the total destruction of our democratic system, of our traditions and our culture. While vilifying everything American, they run short of words in praising all that goes on in Soviet Russia. Charging that "the United States is a bourgeois-democratic republic in which the capitalist class controls the economic and political life of the country," the authors of the pamphlet present us with an ideal picture of their non-capitalist USSR. There, they say, poverty is abolished forever; the Soviet constitution, graciously given by Stalin, remains the model of genial statesmanship; all the people, including women, are genuinely free. Nor is the Soviet Union alone blessed with such a perfect regime. The new European "democracies" benignly established in Yugoslavia, Poland, Bulgaria and Czechoslovakia, as well as the communist-held parts of China and Korea, are also moving along the path of social and political perfection. Following the Stalin-Molotov line that "wars are the inevitable result of capitalism and its contradictions," U.S. Communists urge their followers to oppose the Truman Doctrine and the "Truman-Vandenberg imperialist foreign policy." Instead, they call for unwavering support of the "peaceful" policies of the Soviet Union and its satellites. Thus, American Communists have revealed their position. They make it clear that their party is more Soviet than American.

### ***Third round of wage increases***

Just as the president of a corporation enjoys telling the stockholders about an extra dividend, or a politician rejoices in announcing a tax reduction, so a labor leader glows happily when he communicates to the rank and file the news of a wage increase. Newspaper readers, then, must have rubbed their eyes the other day when Jacob S. Potofsky, who succeeded Sidney Hillman as president of the Amalgamated Clothing Workers, announced that his organization had reached an agreement with the United States Clothing Manufacturing Association for a third-round wage increase of twelve and one-half cents an hour plus a second week of paid vacations. There was no enthusiasm in the announcement. Mr. Potofsky professed to be a dissatisfied man. He had, indeed, the air of a fellow who has been given the difficult duty of communicating the sad news to a bereaved family. We don't like the idea, he told reporters, of negotiating a wage increase every year to keep pace with the rising cost of living. "The sole aim of the twelve and one-half cent increase," he said lugubriously, "is to put us back to where we were a year ago." And the extraordinary thing about the incident is that Mr. Potofsky is putting on no act. In this respect he is like most other thoughtful labor leaders. They don't enjoy giving the wage-price spiral another twirl, because they know too well where this inflationary binge is leading us. They are fearful of the morning-after bust, with its silent factories and

unemployment. But so long as the Congress remains cool to price controls, so long, in Walter Reuther's words, as it refuses to roll back prices twelve per cent and keep them there, the labor leader has no course open to him except to demand more wages. And that is the reason a third round of wage increases is in the cards.

### ***Organization of the migrants***

Heartening news came from the West Coast recently in the form of a report that the Mexican nationals being used as strikebreakers on the Di Giorgio Farms had been withdrawn. In this country on agreement that they would work in seasonal agricultural jobs, the Mexican nationals were in the position of either taking the strike-breaking job—the regular Di Giorgio workers have been on strike for some time—or else being shipped back to Mexico. The U. S. Department of Agriculture, whose emergency wartime farm-labor program expires shortly, must have appreciated the disagreeable nature of the task the recruitment and placement service was performing. Indirectly, at least, it encouraged foreign competition against American agricultural labor trying to vindicate its right to organize and bargain collectively. In a way, of course, the progressive organization of farm labor will occasion new difficulties for American agriculture. For one thing, the cost of mass food production can be expected to continue higher than pre-war. In view of the continuing concentration of agricultural production in the hands of large-scale operators who hire hundreds and even thousands of men, it is difficult to see what other result can be expected in the immediate future. The situation only becomes worse when the large farming corporations, euphemistically referred to as farmers, have an opportunity to call upon cheap labor from across the border whenever our native farm workers show too much interest in their rights.

### ***CPA short-story contest***

A prize of \$600 is waiting for the winner of the annual short-story contest to be conducted under the auspices of the Literary Awards Foundation of the Catholic Press Association. If you miss the first prize, there is a second one of \$250 and a third of \$150. The contest is open to all Catholic writers, who are limited to three manuscripts. Stories, not exceeding 10,000 words, may deal with any theme so long as, in their general tenor and treatment, they do not impugn basic Catholic concepts, but religious themes will receive no special consideration. Manuscripts, postmarked not later than midnight, March 31, 1948 and double-spaced on standard typewriting paper, with name and address in the upper left-hand corner, must be submitted to the Contest Chairman, Catholic Press Association, Box 389, Davenport, Iowa. Authors retain publication rights, but the stories may neither be sold nor published prior to the announcement of the winners. Last year's contest attracted 2,500 manuscripts, and the quality of the winning stories was high; it is hoped that the insistence of the committee this year that the stories must first of all be artistically good and not merely edifying will go far to raise the quality of Catholic writing.



## Washington Front

When Congress resumed its recessed session at the call of the President (it is not properly a "special" session), it met in a mood that reflected the frame of mind of those members who traveled in Europe this summer to size up the situation there. These members told American officials abroad that they were divided between two fears: fear of communism and Russia, and fear of inflation at home; and they made it clear that their problem was to work out some way to meet both fears.

Since returning, the traveling Congressmen have revealed the operation of these two fears on their thinking. Wherever it seemed that communism was on the downgrade, as in France, their zeal for helping Europe waned and they began to think of prices in the United States. Then when, stupidly, Moscow ordered riots in Italy and France just on the eve of the resumed session, the old fear of communist revolution flared up again, and the old zeal to help Europe returned.

All this fluctuation of congressional opinion makes one question the wisdom of placing both the stop-gap and the Marshall programs on an exclusively anti-communist basis. First of all, the real danger in France and Italy is not communism, but *collapse*. Communism may or may not follow on a cataclysm. Equally likely is a dictatorship

from the right, out of a fear of communism, for one of the biggest arguments against communism is that it almost inevitably gives rise to fascism as a means to oppose it.

Another reason for taking the whole matter of European relief out of the ideological realm is that the proposed beneficiaries do not want the help to come to them on an anti-communist basis. This goes for conservatives as well as liberals. Britain does not want its island to be the staging area for a Russo-American war, and certainly France and Italy do not want to be its battlefield. None of those countries wants anything that is done for them to come as merely a task force in a cold political war. What they want is a chance to reconstruct—in other words, to survive.

In Paris this summer an intellectual—a Catholic and a layman who is prominent in the labor movement—said to me: "Tell your people not to put this thing on an ideological basis, but on a purely empirical one. [This has to be done; let's do it.] Otherwise you will find your administrators of the fund discriminating against Communists *because* they are Communists, thus helping them immensely, or against Socialists or whatnot, and the whole effect of your effort will be dissipated in a welter of useless strife." I think he was right. Acceptance of our help by France, for instance, might be construed by Russia as a *casus belli*. Maybe we had better just think of it as charity on the one hand, and self-interest on the other.

WILFRID PARSONS

## Underscorings

Complete separation of Church and State has never existed in this country. It is neither possible nor desirable. The whole problem needs a re-study by Protestants and all religious-minded people if we are to avoid secularization of our culture. These are the conclusions of three leading Protestant churchmen, writing in *Social Action Magazine*, a Congregational publication, says NC *News Service*. The writers are Dean Luther A. Weigle of the Yale Divinity School; Dr. Ernest F. Johnson, Director of the Department of Research and Education of the Federal Council of Churches; and Tom Keehn, legislative secretary of the Council for Social Action of the Congregational Christian Churches. On relations with the Vatican, Dr. Johnson quoted the late Justice Brandeis: "Diplomatic recognition is a matter of opening your eyes and looking. If you see a functioning government, you recognize it."

► A recent change in the constitution of El Salvador makes it possible for priests and catechists to teach catechism in many of the public schools. In Uruguay the parliament rejected a bill to establish government control over teachers in private schools. Venezuelan Catholics are organizing against a government program to

secularize and nationalize all education. The Betancourt regime managed to include a clause in the new constitution (adopted this year) giving the state a monopoly of teacher training. Protestants of Buckingham, in the Province of Quebec, Canada, paid tribute to the generosity of the Provincial Government in contributing \$100,000 towards the erection of the new \$250,000 Protestant high school. A few weeks earlier, Premier Duplessis officiated at the opening of a Protestant high school in Three Rivers, erected at a cost of \$300,000, of which the Quebec Government gave \$250,000.

► The 110th annual convention of the General Association of Baptists in Kentucky went on record last week, says *Religious News Service*, as disapproving "all the ways" in which separation of Church and State is being undermined in Kentucky and the nation. Five ways were: 1) using public buses to carry parochial-school children; 2) supplying surplus buildings and equipment, paid for out of public funds, to non-public institutions; 3) permitting teachers in religious garb to teach in public schools; 4) making Federal funds available to sectarian schools; 5) keeping Mr. Taylor at the Vatican.

► St. Charles College, Catonsville, Md., is planning for its coming centenary. It was opened in 1848. New Orleans will celebrate a triple centenary, December 2-6: return of the Jesuits to New Orleans, founding of their Church of the Immaculate Conception; establishing of their college, now Jesuit High School. C. K.

# Editorials

## *Presidential message*

By the time President Truman appeared before both Houses of Congress early in the afternoon of November 17, everything that needed to be said about the European Recovery Program, about its necessity and the preliminary steps taken, had already been said by his subordinates. It remained for him only to make the program official and specific. This he did in a few short paragraphs. What he wanted from the Congress was an appropriation for interim aid—\$42 million for Austria, \$227 million for Italy, \$328 million for France—to carry these countries through the winter. He would shortly submit recommendations for a long-range plan.

The bulk of Mr. Truman's message was devoted to the domestic economy, to the measures that should be taken to deal with soaring prices and neutralize the inflationary effects of continued spending for foreign aid. He offered a ten-point program: restoration of controls over consumer credit and measures to restrain the creation of bank credit; regulation of speculative trading on commodity exchanges; extension and strengthening of export controls; continuation of authority to allocate transportation facilities; control of stock-feeding to conserve grains; encouragement of conservation measures in this country and encouragement of food production abroad; allocation and inventory control of scarce commodities which influence industrial production and the cost of living; extension and tightening of rent control; consumer rationing, if it should prove necessary, of products in short supply which affect the cost of living; price ceilings on similar products and whatever wage controls are necessary to maintain the price ceilings.

The last two recommendations were the only real surprise in Mr. Truman's message. All during the week preceding his talk there were rumors galore of a bitter struggle among his advisers over the extent of anti-inflation controls to be recommended to Congress. One group argued that anything beyond a minimum was politically impossible. The other answered that anything less than a limited restoration of price controls and rationing was inadequate to keep inflation in check, and amounted to a deception of the American people. No one seemed to know which way the President would turn.

We are glad that Mr. Truman chose what seems to us to be the only honest way. Without price controls on scarce commodities—grain, for instance, and meat and clothing—it is inevitable that the cost of living will continue to rise. It is just as inevitable that those who work for wages will go on with their vain struggle to keep pace with rising living costs and thereby send prices higher still. The end of this process can only be disaster.

On this point our only quarrel with the President is

that he did not go far enough. It is necessary to keep prices from rising higher, but it is just as necessary, at least in some cases, to roll them back. Food prices especially are out of line. Some of them ought to be reduced at least fifteen per cent. Unless this is done, higher wages and higher industrial prices are inevitable.

As Congress begins its deliberations, it might well keep before its mind the solemn words of the President:

The future of the free nations of the world hangs in the balance. The future of our own economy is in jeopardy. The action which you take will be written large in the history of this nation and of the world.

There is no exaggeration here, no manufactured crisis. What Mr. Truman said is the sober truth.

## *Degenerate liberalism*

It always comes as a shock, and a rather saddening one at that, to realize that an opponent whose strength and skill you once respected, and for whom, in the heat of the struggle, you conceived almost an affection, has at last stooped to unfair and low tactics. There's not much exhilaration in the contest from that day on; the zest and the lift are gone; further moves of the opponent are eyed, not with respectful caution, but with simple suspicion.

The weekly magazine, the *Nation*, had long been a respected opponent. Though we agreed on some things (primarily on the need of social and economic reforms) our similar conclusions were most often based on different principles. But even on issues where we disagreed openly, we were always willing to give the *Nation* the implied compliment of our careful attention.

This was much truer, of course, in the days now somewhat dimly remembered, when genuine liberals guided the policy of the paper. Within recent years, however, it has become evident that the *Nation* has caught the disease that threatens all merely liberal movements—liberalism is asserted so often and so self-hypnotically that the self-assertive liberal becomes convinced that he and he alone can be liberal. From this intolerance it is an easy step to the use of insinuations, half-truths, if not downright falsehoods to justify a liberalism that has now become pure narrow-mindedness and bigotry.

We have suspected this process of going on for quite a while in the *Nation*. For one thing, the magazine has made it a consistent policy to carry advertising of an unmistakably religious rabble-rousing nature. Witness the ads for the *Converted Catholic* magazine, which is edited by renegade priests, and the ads for the Haldeman-Julius "Little Blue Books," open inciters of religious bigotry.

But the clearest proof that we have lost a clean-fighting opponent comes in the series of articles (Nov. 1, 8, 15) by Paul Blanshard, entitled "The Roman Catholic Church

in Medicine," "The Sexual Code of the Roman Catholic Church" and "The Roman Catholic Church and the Schools." If a mixture of ignorance, fear, hatred, all semi-concealed under deceptive fair-mindedness, recommends them to the editors of a "liberal" journal, true liberalism is indeed at a fag-end, for certainly the smear technique is no part of liberalism.

We shall treat these articles in detail soon. In the meantime, it's sad to have to say that every time the *Nation* throws a punch at us from now on, we will be looking for the brass knuckles under the glove.

## Man and his Maker

At a moment when the world seems almost to be drifting from crisis to catastrophe, the Hierarchy's statement on secularism, issued on November 15 after their annual meeting in Washington, D. C., may strike the casual reader as a rather remote and academic essay on the necessity of belief in God and the supernatural. Yet it is no more remote from our present problems than is the work of the scientist in his laboratory who isolates the bacillus that is causing a widespread pestilence.

In the tradition of their pastoral office, the Bishops lay their finger on the root cause of our disorders. The cause, they say, is secularism. What is secularism?

This, in essence, is what we mean by secularism. It is a view of life that limits itself not to the material in exclusion of the spiritual, but to the human here and now in exclusion of man's relation to God here and hereafter. Secularism, or the practical exclusion of God from human thinking and living, is at the root of the world's travail today.

Note that phrase—"the practical exclusion of God from human thinking and living." The fact that one is a professing Christian may not save him from secularism, if in practice he excludes God from his thinking and living.

With stern logic the Bishops trace the corroding influence of secularism in private and public life.

Only as a man recognizes himself to be God's creature, accountable to God for all his actions, can he have a "foundation for stable moral values." Without such a foundation, "expediency, decency and propriety are . . . the norms of human action."

The lack of such "stable moral values" turned the period between the two world wars into a long armistice which was ended disastrously in 1939. Perhaps one of the saddest things in that period, especially as it drew towards its bitter close, was the sight of so many well-meaning people, the world over, desperately searching for the means of preventing the war they saw coming—desperately searching, but searching in vain, for they did not realize that the root cause was spiritual, not political. The failure of the world's statesmen underlines what President Truman wrote to Pope Pius XII last August: "I believe with heartfelt conviction that those who do not recognize their responsibility to Almighty God cannot meet their full duty toward their fellowmen."

Rightly do the Bishops point out the inroads of secularism in our public educational system. The exclusion

of formal religious teaching from the school curriculum was adopted "as a practical expedient in difficult circumstances," but time has shown that it was "a hasty and short-sighted solution" of the problem of public education in a country of divided religious allegiances. It has been distorted by secularists into a policy of avowed exclusion of all religion from the schools. Not only Catholics, but non-Catholics as well, are now realizing the harm done by generations of Godless education.

Juvenile delinquency at home, delinquency among our armed forces abroad, the cynical selfishness of those who bought or sold in the black markets of the war years, the current rackets in house-renting and the buying of "used" cars, the whole mess of dirty linen that is being washed in congressional investigations—what are these but evidences of how deeply the secularist dry-rot has undermined traditional Christian virtues.

"Your Holiness," wrote our President to the Holy Father, "this is a Christian nation." It is. And today it stands as the strongest champion of Christian principles against a Soviet Russia which has brought secularism to its ultimate logical conclusion. In this crisis we shall at our own peril ignore the solemn words of the assembled Hierarchy: "This is God's world, and if we are to play a man's part in it, we must first get down on our knees and with humble hearts acknowledge God's place in His world."

## UN states its mind

The General Assembly is about to wind up its session of 1947, after almost two months and one-half of constant work. While at the present writing the final touches have not been put to the decisions of the UN's most representative body, the alignment of issues and the character of the organization's work in the coming year are already in clear outline. Several constructive decisions have been reached that will undoubtedly contribute greatly to the realization of the hopes all men repose in the world peace institution. But what is more important than individual resolutions is the changed attitude of the Assembly to the position of the Soviet Union in UN politics.

The announcement of the Soviet Union and its group (Ukraine, Byelorussia, Yugoslavia, Poland and Czechoslovakia) that they will boycott three of the projects decided upon is generally regarded as a challenge to the cohesion of UN. The Soviet record of non-participation and non-fulfillment—first hinted at in the failure to take an interest in the specialized agencies, then made notorious in the twenty-odd vetoes in the Security Council and emphasized by absence without explanation from the Trusteeship Council—has now been enlarged to include a boycott of the Little Assembly, the Korean Investigation Committee and the Balkan Commission. This process leads, logically, to withdrawal from the UN itself.

The significant development in this year's Assembly is not the possibility of a Soviet withdrawal but the fact that no one fears it. Unmoved by violent language and general predictions of woes to come, the vast majority of the Assembly—that is to say, all but the six members of the



Soviet group and a few scattered abstainees—proceeded to set up the Kremlin-interdicted program for this coming year. To explain this reaction one can, of course, allege that the United States used steamroller tactics. Certainly the strong initiative taken by this country during the current session, in contrast to previous occasions, was an encouragement for other countries to vote their convictions. But a better reason is that the USSR had already squandered immense quantities of the good will that was theirs at the close of the war. The record of the Soviet Union has been such that its absence from the Assembly could not be much worse than its presence. While emphasizing the rights of the Great Powers under the terms of the Charter, the Russians have failed to prove that they have contributed anything positive to the organization. As a result, all the long speeches and sometimes brilliant argumentation of Andrei Y. Vishinsky rattled unconvincingly against the ears of the other delegates.

The Assembly realizes, naturally, that the decision to proceed over Soviet protests raises some critical questions. How successfully can the Korean committee function, for example, without the Soviet's permission to enter the northern part? Can the Balkan Commission retain its reputation for impartiality when it is composed entirely of non-Russian elements? What will be the value of the debates in the Little Assembly without the minority opposition?

Despite the doubts which these questions raise, the Assembly declared substantially this: "Much as we value the cooperation of the USSR and its friends, we cannot make the constitutional functioning of the United Nations conditional upon the participation of these members." The door is still open, as it should be, for the Eastern group to reconsider its boycott. But the UN is determined to survive and will survive, with or without the USSR.

## Pope and the Rota—II

One of the anomalies of history is the recurring tendency of the Church's critics to blame her at one moment for not taking a vigorous stand on some moral issue, and at the next to condemn her for being too insistent on principle. Pope Pius XII adverted to this human weakness in his 1947 address to the Sacred Roman Rota. Specifically, he drew attention to the fact that yesterday demands were loud, and even disorderly, that the Church "resist the unjust demands of the totalitarian governments and condemn them before the world." Today the very defense of the Church's own divine rights and of the true liberty and dignity of man are "regarded as a crime and an unlawful invasion of the civil authority's own field."

Reading these words, one cannot but advert to the fact that in some of the "liberated" countries, and elsewhere, the very ones who criticized the Church for not speaking out more loudly against the totalitarianism of Hitler are today finding every excuse for limiting or inhibiting the Church's activities and program.

Despite this rather illogical and even irrational opposition and hatred by the "world," Christ's Church goes

upon its way. It is the end of that way, namely supernatural goods and salvation, which provides the theme of the third and closing discourse to the Rota. The Church, says the Pope, is set apart from the State and civil government generally, by reason of its essentially different aim. The State, which is a perfect society, seeks the satisfaction of man's temporal needs. The Church has for its sublime purpose *coelestia ac sempiterna bona comparare*, i.e. to procure heavenly and eternal goods. Distinctions of function and procedure become clear when these diverse objectives are kept in mind.

The logical consequence of the co-existence of these two perfect societies cannot be the "forced submission and quasi-insertion of the Church into the State." Such reduction of the ecclesiastical order to State subservience is characteristic of totalitarianism. Manifestly, implies the Pope, totalitarians cannot conceive of a genuinely independent society apart from the State, capable of passing moral judgment on the latter's actions. In the 1945 address, be it recalled, the Pope so defined totalitarianism as to bring out its intrinsically voracious nature. It cannot bear to leave even a man's conscience outside the pale of State control.

But erroneous, too, is the conclusion that the co-existence of the two perfect societies which are Church and State implies no cooperation between them, or that the difference in their aims determines "a cold and forbidding atmosphere of agnosticism and indifference between the two." Distinction of the two orders does not mean antagonism. Fruitful forms of united effort, different at different times, have existed between the two powers in the past and continue to exist in the present. After all, God is ultimately the source of both, and both are concerned with the same object—man.

Significantly, the Pope draws a distinction between the mode of procedure of a judge in a civil court and that of an ecclesiastical judge. The latter is dealing with souls. In matters touching upon faith, or in cases involving freedom of conscience and religious tolerance, as well as in matrimonial cases, his norms are different from those of the civil judge. In view of its supernatural, spiritual aim, the ecclesiastical tribunal may not adopt "the neutral attitude of States having mixed confessions, and much less that of a world fallen into incredulity and indifference." Modern life has brought practical difficulties for both the ecclesiastical and civil judiciary. Some of these the State can deal with more readily precisely because it feels less rigidly bound. It can even ignore them. The Church, whose aim is different, obviously cannot thus act. Always, the divine principle of life that is in it urges the Church toward its goal: *coelestia ac sempiterna comparare*.

Reflecting on the 1947 address to the Rota, one cannot but observe that the Pope takes pains to indicate that Church and State can live in harmony—provided the distinction of aims is appreciated. Obviously the secularism of our times, justly criticized in the recent statement of the American hierarchy, is in error then when it tries to build up an essential antagonism between the two. That way lies totalitarianism.

## U. S. community in Germany

**Robert A. Graham**

Several months' travel in the U. S. zone of Germany this summer resulted in the disturbing conclusion that the occupation community is being gradually demoralized through the neglect of the people back home. We continue to pour money and material into the country, seemingly with the mistaken idea that our occupation forces are machines that need only gasoline and oil and an occasional replacement with spare parts to keep them running smoothly. Apparently the impression in the minds of most citizens at home is that these thousands of soldiers and civilians either do not need any moral support from this side or do not deserve it. The current opinion seems to be that the average American in the occupation "never had it so good," and therefore doesn't require any help from home, or that he is living riotously and therefore should be given a penance rather than cheered up.

Neither of these attitudes is good for the successful execution of our occupation policies in the heart of Europe. The alleged legitimate and illegitimate advantages enjoyed by the GI and his civilian associate in Germany are no compensation for the other hardships—the psychological strain, the depressing circumstances and the frustration they face every day. Lieut. General Lucius D. Clay is having difficulty persuading really qualified experts to come over to assist him in the military government. The re-enlistment statistics in the European Command are a sore disappointment. Isn't the reason obvious? Not only is military occupation an unpleasant task, but the American people at home are not doing much to make it less unpleasant.

Our representation in Germany consists of the military personnel, civilian officials of the military government, employees of the State Department, personnel attached to the various services, such as the American Red Cross and the American Exchange Service, along with the correspondents and the representatives of various relief groups. Added to these are the dependents of the foregoing. General Clay is Commander of the European Command and also Military Governor of the U. S. zone of Germany. The headquarters of the latter is in Berlin, at the former Luftwaffe buildings in Zehlendorf. The headquarters of the European Command is at Frankfurt-on-Main, in the former I.G. Farben building.

The largest single group is, of course, the military personnel. Secretary of the Army Kenneth Royall said recently that there are 120,000 soldiers in Germany. Only a small proportion of these are engaged in strictly military government work. Some months ago, the then Assistant Secretary of State for Occupied Areas, John H. Hilldring, stated that there were 6,000 military and civilian personnel in the military government in Germany. This number is now undoubtedly smaller, owing to last

*A community of from 100,000 to 200,000—made up of occupation personnel, some wives and children—are today "the U.S. in Germany." Is it true that they are living a soft life?*

*After several months in the U.S. Zone last summer, Father Graham thinks there may be drawbacks.*

year's appropriations cuts. The rest of the troops are engaged in supply activities, in military police work or in the Constabulary.

This latter group may be compared to the State Police of several of our States. They patrol the roads, check the border points and assist the German police when called upon. Officially this group is stated to include 30,000, but one Constabulary officer swore to me that there couldn't be more than 20,000 throughout the length and breadth of the zone.

As of August this year, there were 28,529 dependents in the European Command. One might get a good cross-section of the average occupation community by citing the figures for Berlin. Round numbers published this summer revealed that there were 12,000 Americans in this island in the Red Sea. These included 7,500 military personnel, 2,500 U. S. civilian employes, and 2,200 dependents representing 1,200 families with 850 minor children.

In other words, a community of between 100,000 to 200,000 American citizens is living a life apart from the people among whom they exist. They certainly do not derive any moral support from their surroundings. Their efficiency depends solely upon the help they get from across the sea. For all practical intents and purposes they are the United States in Germany. If they are neglected, our occupation policies will fall short of their aims, even fail completely.

Materially, many things do favor our people in Germany. Right from the start it was decided that we would not live off the land, even though an occupation force is entitled to do so. All food for the troops and civilians is brought from the United States, instead of being requisitioned or purchased from the domestic economy. Some food, notably butter and milk, is bought in Denmark. Army truck gardens grow fresh vegetables. No German goes hungry today because of food requisitioned for the occupation.

This procedure mystifies some other occupying Powers. For instance, one MG officer was asked by a puzzled Russian whether it was true that the Americans shipped all their food from the home country. Upon being assured this was the case, he could only exclaim, "But why?"

There are many reasons, including the very simple one that there is no other way of assuring living conditions comparable to those the occupying elements are accustomed to at home. But there is a better reason. For the self-respect of an occupation force living among a people almost all of whom are ill-clothed and ill-fed as well as ill-housed, it is a big help to be self-sustaining.

We can ship in food and clothing, but we can't ship in houses, too. Many German homes have been taken over. Naturally these are the best ones and the ones

least damaged by fire or bomb. The resulting hardship on the Germans is acute. The housing shortage has been the reason why more wives and children of Americans have not crossed over.

When one mentions that maidservants can be hired for a few marks, that bus rides and tram rides are free, that movies for the use of Allied personnel are numerous and admission is nominal, that liquor and tobacco are rationed but not drastically, that there are clubs for every category, and that except in certain specific instances the GI can bring non-Allied persons, i.e. German girls, to places of entertainment, the impression can easily arise that this adds up to a pretty soft life.

But are these material advantages sufficient under the circumstances? The fact that the Army goes to great lengths to provide the essentials for living and playing does not eliminate the real awkwardness of the situation in which the community finds itself. In Berlin, for instance, military government people and their families are cooped up within the city limits, except for a Sunday bus tour to Potsdam in the Soviet zone. Even in the South, in our zone, where the splendid system of super-highways would normally mean a chance for grand adventure, shortage of transportation is a drawback. Bavaria is a vacation-land and there are many worthwhile sights all over Germany. But even if you are well enough off to have your car shipped from the States, or lucky enough to win the right to buy one in the PX raffle, you aren't in a mood to go very far or for very long from regular Army centers, since the Germans cannot provide you either with food or lodgings. There is no fun in seeing Germany today. And for utter loneliness, can anything compare with the situation of the Liaison and Security officer and his two or three assistants in a remote *kreis*, or of the solitary Constabulary unit far out on a road that comes from nowhere and leads nowhere? These are the ones who laugh the hardest when told they "never had it so good."

Under these circumstances it is not too much to say that the widely discussed misbehavior of Americans in Germany is the fruit largely of frustration and gloom. It is almost a year since the Meader report aroused the interest of the public. Mr. George Meader, special investigator for the Senate War Investigating Committee, charged widespread misconduct on the part of United States Army officers and men, an alarmingly high venereal disease rate, notably among Negro troops, and looting and black-marketing by high Army officers. After thinking it over, the Committee decided not to make a formal inquiry. And, in fact, the situation in the interim has improved perceptibly on all these counts.

In recent months the Army has been doing a herculean job in disposing of undesirable elements wearing the uniform of the U. S. Army. Many civilians have had their contracts revoked and sent home for flagrant misconduct. The Army has decided there are some kinds of moral offenders it does not want. Included in this list are those who have contracted VD more than a specified number of times in a given period, and chronic alcoholics. The ship on which I returned carried, among

others, four hundred "eight balls," to use the Army slang for such undesirables. Youths who were too young when they enlisted and who never did grow up are also being sent home and out of the Army.

On the positive side, the Army has begun at last to give more attention to the moral aspect of the VD rate. Frantic CO's who have seen that their lectures and movies have had no effect on their unit's rate are all the more willing to try the chaplain. The chaplains with whom I talked seemed all agreed that the attitude of the officials toward this problem is now greatly improved.

The German Youth Activities Program (G. Y. A.) of the European Command has been a really constructive enterprise, even when one considers the lack of preparation and experience that characterized its initial stages. In many places the women of the occupation have embarked on praiseworthy charitable enterprises. Just as one example can be cited "Orphans Incorporated." This group was established to care for the poor, needy and undernourished orphans in and around Frankfurt. Twenty-one orphanages containing approximately 1,500 children are in this area and are under the wing of this group. The honorary director is Mrs. Clarence Huebner, wife of the Commanding General, Headquarters, European Command.

But when all these achievements have been listed, it still must be conceded that the blackmarketing, the promiscuity and drinking mentioned in the Meader report remain the great problems among Americans in Germany, although on reduced scale. As for the black market, undoubtedly those who are criminally inclined have made the most of the crucial need of the German people for consumer goods of all kinds. The recent embargo on cigarettes has slowed down the tempo of these operators



somewhat, but coffee appears to be taking the place of cigarettes as a readily available item for black-marketing. Of course, if the strict definition of the term is adhered to, everyone is a black-marketeer, since it is virtually impossible to get

along in Germany without breaking the law in some way. The distinctive character of moral irregularity in Germany today, two and a half years after the end of hostilities, is not prostitution but rather concubinage. German women appear willing to remain with the same American soldier or civilian, so long as he provides them with food and other necessities.

The casualness of many German people toward this system of concubinage is jolting, even to those who live constantly among them. One German said frankly: "Ninety per cent of the German women are no good." To some extent the same can be said of their parents, if any, who tolerate and even welcome the living of an American with their daughter in their own house. So great is the desperation of the people, and by the same token so depressing are the conditions under which the Americans in Germany have to live.



"What about GI's marrying *Fraüleins*?" No question is more common than this one among the occupation forces. Most of the time the questioner has a personal reason for asking. The answer is one of the most elusive faced by chaplains today. No iron-clad rule is possible. While it is true that many German women are simply taking the GI or American civilian for a ride, there are apparently many cases of legitimate affection that can stand the test of time. Certainly anyone who perseveres through the long delays imposed by Army regulations is not the victim of sheer impulse. And the girl who succeeds in passing the screening as to moral, social, medical and political status has much in her favor.

Military police records abound with reports of assaults upon Germans. Usually the assailant was under the influence of liquor. Such episodes as striking Germans, commandeering their bicycles or in general mistreating the indigenous population are quite natural outbursts of a man who even in his sober moments thinks of himself as the man on horseback. The prevailing attitude that the Germans have no rights and deserve none, as shown by American brow-beating and bullying, has not advanced the democratization of the country and certainly not the good name of America. This summer the European Command found it necessary to send to all commanding officers reminders that the Germans possess rights under the new constitutions of the several *Laender*. "Strenuous efforts are being made to provide the Germans with democratic government," it said. "It behooves those who are in daily contact with the Germans to understand the rights of the German people under the constitution of their respective *Laender*, subject to security and the regu-

lations of military government." It is quite obvious that failure to teach respect for the individual German results in failure to practise self-respect.

There is no point in simply recounting the moral situation of our occupation forces, which is not news at all except in the variations induced by changed circumstances in the two and one-half years of non-hostilities. The point is that the Army has sincerely done a lot to try to control the situation. Yet too much remains to be done.

There are limits to what a military order can accomplish. Chaplains on the scene can go only so far. From then on the problem devolves upon the people back home who set the background against which the occupation community must live. Without the knowledge of the support and encouragement of the public back home, the whole occupation group lose sight of the importance of their job, and their morals as well as their morale go into a tailspin.

We at home are like a rich father who thinks he has absolved himself of further responsibilities once he writes his monthly check for his absent children. We think that because there are Coca-Cola bottling works in every city of the American zone we have done all we need for the troops and civilians. It wouldn't be uncalled for to suggest that President Truman should make a personal visit to Germany (and Austria, and even to Trieste and Japan and Korea) as a token of the interest of the people in what the occupation is doing. This would do a lot more for the improvement of conduct and morale overseas than congressional investigations or outraged comment in the editorial pages of the papers at home.

## Basic research to save the home

*Julian R. Pleasants*

A year ago, the second of two articles in *AMERICA* co-authored by the present writer drew attention to the dearth of research in Catholic colleges and universities. In those articles, it was difficult to avoid giving some readers the impression that Burnett Bauer, my associate, and I recommended an indiscriminate jumping into research for the sake of research. The time has come to correct that impression. On Sept. 7, 1947, death took from the lists Father John Rawe, S.J., the outstanding champion of the most basic research in which anyone could engage. We who admired him must now step into the breach, with words at least, if not yet with the kind of action he so much desired.

*Reading to Save the Home* was the title of a pamphlet-size bibliography which Father Rawe compiled for the *Queen's Work Press*. "To save the home"—that was the objective of his life and work. A quick glance through that pamphlet would indicate to the reader how much research had already gone into the work of saving the

*Mr. Pleasants is associated with the Laboratories of Bacteriology of Notre Dame U. For a picture of the full scope of Father Rawe's interrupted work, we recommend a re-reading of Fr. LaFarge's "The Good Nebraska Earth Grows a Plan for Rural Life" (AMERICA, Nov. 7, 1942).*

home, but it would indicate even more clearly how much more has yet to be done in this field of truly basic research.

When I say "basic research" I do not mean what the scientist now uses the phrase to mean—research directed at the abstract and theoretical bases of a science. By basic research I mean research directed toward strengthening the basis of all society, of all culture, of human life itself. That is what Father Rawe meant by the term, for he clearly saw that the home is that basis. To strengthen that base, it is not abstract research which is required, for the underlying principles have been known for thousands of years and have been the secret of every successful culture. What is needed is research into ways of adapting those principles to our conditions, and of adapting our conditions to those principles. That is the task Father Rawe set himself to do.

*AMERICA* has already described (Nov. 7, 1942) the Rural Life Institute of Creighton University which Father

Rawe established at the Omar Research Farm, near Elkhorn, Nebr. That seemed to be at last the concrete realization of the philosophy which he had expressed so well in the classic *Rural Roads to Security*, on which he and Msgr. Ligutti collaborated. Here would be a place where he and his students could tackle all the really important problems of life, alongside which the average laboratory research project—yes, even the Manhattan Project itself—pales into insignificance.

The institute could not have been started at a worse time, however, for the sudden onset of the war made continuance of the project impossible. Father Rawe went from Elkhorn to an Eastern mission where he contracted the obscure and debilitating disease which ultimately led to his death. The cause of "basic" research has suffered a tremendous loss.

Last year's articles about the dearth of research in Catholic institutions emphasized research as an *opportunity*—an opportunity to train men, to place them in councils of influence, to raise the intellectual tone of the institution. The kind of research which Father Rawe championed is more than an opportunity for Catholic schools; it is an obligation. For the Catholic university with a well-rounded variety of departments and experts, it is the foremost research obligation: research to save the home is not only the most important, but the most urgent, need of the times. Not in some specialized department of the Catholic university, but throughout the campus, a re-directing of energies to that end must take place.

We need professors of architecture to design houses that a man can build himself on his own acres. We need structural engineers to tell him how to handle his materials on the job. We need art professors who can stimulate the creation of art fit for a Christian home. We need biologists and bacteriologists who can study the soil as a living organism and direct the best care of it on the well-balanced small homestead. We need biochemists who can plan a year-round diet from the produce of that homestead, to yield perfect health for those who live from it. We need chemists and geologists who can advise homesteaders about the mineral- and water-balance of their land. We need agronomists whose sole interest is in the problems of the man who raises food strictly for his own family. We need animal-husbandry professors who can think in terms of a one-cow herd and a twelve-chicken flock. We need mechanical engineers who can design efficient home- and kitchen-machinery—mills, churns, mixers, etc.—as well as efficient land-working machinery for a small acreage.

Further, we need economics professors who can advise families on how to finance a homestead, and lawyers who can save them from making serious legal mistakes in the acquisition of it. We need investment professors who can calculate the real return from a homestead owned and worked by the family. We are still in the stone age, not only so far as efficient machinery goes, but also so far as our understanding of land tenure and finance is concerned.

And last—though perhaps this should come first—we

need historians and sociologists and political-science professors who can convince people that the free family on its land is the only stable base of culture and democracy. We need philosophy professors who will mention what St. Thomas said about self-sufficiency, and explain what Aristotle meant by economics.

What we need, in short, is an entire faculty convinced of two facts: first, that the normal way for a family to live is upon the land which supplies its immediate needs; and, second, that the way in which a man earns his cash and serves the larger economic community is, except for rare individuals and rare emergencies, a secondary consideration. We need a whole faculty whose expert training in various fields is at the service of all those Catholic families who want to do what their vocation demands that they do: establish their homes so solidly that nothing can shake them in the way that many a home is being shaken and destroyed today. When the experts come to grips with the real problems of living, rather than with the artificial problems of an artificial system, they will have all the stimulus they need to extend their research even further into the classical problems of human life.

Why do I maintain that this obligation falls most heavily upon the Catholic institution? Who but Catholics should be most interested in saving the home?

The greatest piece of "basic" research in this country was initiated by Ralph Borsodi at the School of Living in Suffern, N. Y., in 1938. The researches of Mr. Borsodi have been invaluable to all who want to re-create the normal human environment for their families. But the School and its founders have suffered all the hardships and set-backs which a loosely-knit group starting from scratch might be expected to suffer, and the cause of saving the home has been much retarded thereby. In the last two years, another group, inspired by the School of Living, has established a center in Noroton, Conn., for the dissemination of information to families who plan to settle on a small acreage. Already, in their second year, Ed Robinson and his associates have sold 300,000



copies of their main handbook, and it is conceivable that their research and promotion may be established on a firm financial basis; but it is equally conceivable that, after the first burst of enthusiastic response, the work will find little solid support.

Here are men who are accomplishing under great handicaps the work which we, with all our facilities, should have been doing. Experience would clearly indicate that any extensive research to save the home needs the stability of an established educational institution, a wide range of capabilities to draw on and the spirit of religious dedication. The striking success of St. Francis Xavier University in promoting cooperative development in Nova Scotia is a proof in point.

It may be objected that Catholic schools cannot compete with the State-supported schools of agriculture in that field. To such objectors it must be pointed out that, with rare exceptions, the State schools are not working

in this field. The philosophy of the land-grant colleges has been a major factor in the destruction of the American home. These schools cannot be trusted to work for the interests of the homesteader, whose approach to almost any problem will be quite different from that of the commercial farmer. Even when State schools give lip-service to the ideal of the family farm, their conception of an efficient agriculture is one in which 5 per cent of the population feeds the other 95 per cent. It would be ridiculous to speak of family farms in a system which is destroying farm-family life for 95 per cent of the population. Let prospective commercial farmers go to the State schools, but let Catholic schools, by their teaching and research, prepare their graduates and the people of the community for the kind of life which is essential to the proper development of the person, the family and the community. To develop in men the taste for a good life which they cannot possibly implement is the surest and quickest way to drive them to despair.

We must remember that the objective is not to prepare some men for making their whole living from the land. The objective is to prepare all men to fulfill the demands of their vocation to family and civic life. It is as much a part of a liberal education to free the man as it is to free the mind. It is as much a part of our cultural heritage to understand Cobbett and Jefferson as it is to understand Aristotle and Aquinas. More basic than any research which now passes by that name is research which helps re-establish the one solid basis of our society. It was with that aim that Father Rawe lived and worked and dreamed the dreams which we must now realize for him.

## Are we lopsided?

R. C. Jancauskas

Just venture the hint that this country is riding through an inflation to a crash, and your business friends wonder if your "information" was born in Belgrade. To lack faith in the American way is to endorse the "other way." It is to sit down with the tired Communists and wait around until the "internal contradictions" of capitalism take their toll.

However, both Communists and big businessmen would be slightly shocked to learn that other tired people are waiting around for the collapse of both communism and big business—for entirely different reasons. They do not argue about thesis, anti-thesis and synthesis; they merely rely on a principle of social philosophy. Although they favor capitalism over communism and realize that, at the moment, the democracies must prevail over Soviet Russia and her hapless satellites, they fear that the impartial working-out of a scientific law will play no favorites. The only heartening aspect is that, if capitalism goes first, communism will go just as surely. In fact, these people are more sure of the ruin of communism than the Communists are sure of the ruin of anything else.

What is this principle? Up to now, students of the Papal encyclicals have hammered on the principle of social philosophy called "subsidiarity"—that it is an injustice to put a larger and higher organization in charge of something that can be done by smaller and lower groups. But relatively little emphasis has been given to another principle which the Popes have urged much more frequently in their attempt to avert the collapse of such institutions as the state and international trade. They stated it succinctly enough; they gave examples; they drew two corollaries. And yet, even among advanced Catholic students of social problems, this principle has no name.

It is herewith baptized the "law of moral-material proportion" with, of course, the right to change its name as it gets to be more widely known. However, as a matter of fact, it was baptized as the "law of institutional lopsidedness" when the encyclical *Summi Pontificatus* was published. In the course of this letter, Pius XII made the observation that more and more laws will not solve the problems facing the modern state. But at the same time he admitted:

Of course, it does happen sometimes that the state authority, though banking on such unsteady props, arrives at prosperity by lucky chance. Superficial people marvel. But of necessity that inevitable law triumphs in time according to which all undertakings come to ruin if they are built up, clearly or imperceptibly, in a lopsided way; as, for example, when the value of great external success does not match the norms of honesty and decency. [AAS, XIII, p. 432. Translations from the *Acta Apostolicae Sedis* are mine.]

There is an "inevitable law," then, that dooms institutions of any kind as soon as their apparent worth gets beyond their intrinsic value. Pius XII applied this law immediately to the subject he was treating, the State: "That lopsidedness must exist when civil authority denies or rejects the absolute power of the Supreme Lawgiver. . . ." (*Ibid.*)

The "logic" of the law is clear in this case. A government gets respect and obedience in all crises if the people 1) believe that God wants them to live in organized society and 2) love their neighbor as God told them to. Naturally, as soon as a government persuades most of its people to deny God, it loses respect and gets things done during crises only by using force or outrageous bribery (*Mit Brennender Sorge*: AAS, XXIX, p. 158). The people become more and more selfish. The crisis heightens this tendency. Ruin follows. For God owes it to Himself, so to speak, to destroy what is built on evil (Allocution at Secret Consistory: AAS, XXV, pp. 114-5).

The operation of the law during crises in the life of an institution is clear. Every member of an underground movement, every listless, dictator-driven cog, is a witness to the weakness of force based on injustice. But the law "triumphs in time" by working through time.

Pius XI, referring to the institution of communism, gave a good example:

It is a pity that truth is twisted and millions of men hold on to fancies like this: that they are fighting for livelihood and culture by reviling God and religion. . . . This hate is not the source of civil order,



peace or prosperity; it is the source of certain ruin for states. [*Caritate Christi compulsi*: AAS, XXIV, p. 182.]

In this case, the institution preaches hate; hate is anything but constructive; and so, eventually, it leads the institution and other "poisoned" institutions to ruin.

In the examples given so far, injustice and hate have been singled out as the destructive forces working from within the institution. The Creator's frustration of evil has been given as the root cause of failure. The picture can now be brightened by reversing the viewpoint. Suppose the intrinsic values are safeguarded, will anything be able to destroy an institution? Apparently not. Pius XI admits that the "logic" of the law works the other way as well:

God and conscience are the basis of moral law. The moral law is the chief sinew of political and economic life. The keeping of the moral law is the deepest "value" in a people. As long as this value remains, no other value can weaken; for the unchanging and eternal law of God steels and guarantees the other values. [*Caritate Christi compulsi*: AAS, XXIV, p. 191.]

In other words, nothing can hurt a decent and honest people with God on their side. There may be disasters and setbacks, but worthwhile living and achieving will be theirs. They will be living according to the blueprint their Maker gave them and they will not get lost in some crazy-quilt pattern of their own.

So far, this law of social philosophy has been applied to institutions involving large masses of people. And everyone will readily admit that good omelets cannot be made out of very many bad eggs. But it may happen that essential human institutions depend on a relatively small number of men who can be trusted to let reason be their guide. The stock market, for example, has been instanced as an institution in which the purely quantitative laws of supply and demand are by far the predominant factor; to judge its endurance-value by some qualitative element, such as the observance of the verbal contract, seems to stretch the imagination. Yet Pius XII made a very striking application of this law to a somewhat similar institution—international trade—which, relatively speaking, is directed and ordered by a small number of people:

And when nations rise to higher cultural levels . . . they ought not therefore harm the oneness of the human family. Rather, they should enrich that family by sharing their gifts and talents, and by entering into a mutual exchange of goods. And this trade can exist and be efficient only when strong love welds together all the sons of the same Father. . . . [*Summi Pontificatus*: XXXI, p. 428.]

He ties in the *existence* and *efficiency* of international trade with love of neighbor. The explanation comes farther on: without love of neighbor, selfish private and public interests popularize shifting norms of action; the purpose of their furious rivalry is to boost their own rights and deny everybody else's; the lawmakers are not conscientious in their duty, and their decisions do "not have clear-cut reasonableness, dignity and moral sanction."

Similarly, relatively few people are involved in international assemblies and in the making of peace treaties. Yet Pius XI wrote:

Unless the sacred rights of natural and divine law are recognized, neither peace treaties, nor solemn pacts, nor international assemblies, nor international councils, nor the sincere . . . efforts of rulers and states, will be able to bring . . . sure peace. [*Caritate Christi compulsi*: XXIV, p. 191.]

The logic of the law is clear in this case, too. As Pius XI observed in *Divini Redemptoris*: "No authority can last if God has no authority. No oath can hold if God's name is forgotten." (AAS, XXIX, p. 103.) Pius XII gives a more trenchant and detailed analysis, emphasizing that in our paganized society the inevitable ruin would be of gigantic proportions:

Of course, even when European nations were . . . nourished by Christian institutions and teachings, there were disagreements, revolutions and ruinous wars. But perhaps men were never in such despair as they are today when they see . . . how hard it is to cure their evils. For then they knew what was right and what was wrong, what was allowed and what was not allowed. This curbed . . . ambitions. This opened and eased the way to honorable terms. But nowadays conflicts arise not only from uncontrolled passions, but more especially from the deep-seated feebleness of a confused conscience. As a result, private and public norms of honesty and decency are rashly tossed overboard. [*Summi Pontificatus*: AAS, XXI, 425-6.]

This analysis opens up the possibility of applying the law of moral-material proportion even to individuals. For confused consciences are *personal* things. Men may appear great for a time and then suddenly plunge into obscurity or disrepute when some incident reveals their lack of *intrinsic worth*.

#### SUMMARY

Catholic interpretation of all social institutions should make much more use of the principle of moral-material proportion: namely, that the endurance-value of any institution depends on the balance between its intrinsic moral worth and its external and apparent success. There are two corollaries: the continuance of a sizable disequilibrium leads to sure failure, and the maintenance of all intrinsic values leads to sure success in value terms.

The law and the corollaries apply to all institutions, from the United Nations to the local labor union. To apply it to individuals would be, at the moment, unwarranted by any papal statement.

The benefits of using this norm are numerous. When this law is remembered, the Catholic will be very wary of giving blanket endorsement to any institution. In insisting on the reconstruction of society, he will not forget that Pius XI called for a "Christian reconstruction of society" (*Quadragesimo anno*: AAS, XXIII, p. 228). And he will slowly come to realize, the more he thinks upon it, that the root evil of "our time is the damnable crime by which many are trying to drive Christ . . . out of His kingdom" (*Summi Pontificatus*: AAS, XXXI, p. 421).

## New Ways for Old

Michael Hannan

*Father Michael Hannan, S.J., sends this study of the impact of European civilization on the natives of Rhodesia from St. Paul's Mission in South Rhodesia, where he has been active in missionary work for several years.*

The textbooks of Missiology have a lot to say about adaptation. Missions must retain as much of the old culture of a people as is possible and graft onto the old, or build the old onto, the essentials of Christian culture. How is this being done in Africa?

For a complete set of answers to this question it would be necessary to investigate many different parts of Africa, for the old cultures of Africa are many. Even the Bantu-speaking peoples have not all a uniform culture, but have ways of life differing in themselves as much as Bantu languages differ from the Sudanic. It should be clear from the start, then, that what follows is true only of Africans of the Eastern part of Southern Rhodesia.

There seem to be very few elements of the old culture of the people which will survive the impact of the European invasion and overlordship of their country. There really is no question of the missionary's selecting and then retaining certain elements of their old culture, for the missionary's influence on the course and the speed of native development is not very considerable. At this stage it is perhaps a misuse of the word to speak of the "development" of the native; it might be better to refer only to the "change" of the native.

Before the Europeans came, our people had a way of life in which the normal needs of man at a low level of culture were adequately satisfied. He had land on which to cultivate his crops, and wild game to supplement his staple millet diet. He had cattle as currency with which to pay his marriage compensations, his dues to the ancestral spirits and his legal fines. His clothes were woven from bark or prepared from skins. His house was a circle of poles, plastered with mud and thatched with grass. He had a music of which rhythm was the essential, and a plastic art which had not developed beyond the making of simple but finely proportioned cooking and storing pots. His language was not written and was extraordinarily rich in descriptive and narrative forms.

Fear kept order and checked all initiative. Anti-social conduct was suppressed by traditional legal sanctions of great severity and by a universal belief in the efficacy of magical reprisals employable against an offender. But there was never a long period of peace since rival houses would contest the chieftainships on the death of a chief, or rival clans would war on each other, or outside tribes would invade the country.

Our people have an ethnographic unity in that they are distinguished from other peoples to the north, south and west by the absence of any initiation schools for the young. They are distinguished, too, by the tradition of their once having had a supreme chief, referred to in the Portuguese records as the Monomotapa king, who exercised a very wide jurisdiction and who lived at, or near, or in, the old stone buildings which are still

a puzzle to the archeologists. Living in small, scattered communities, suspicious and jealous of each other, our people could not develop a consciousness of their unity and had nothing which would correspond to a sense of national allegiance. Even the communal spirit with which their small communities have been credited by some observers seems to have been only a primitive form of enlightened self-interest.

Then their country was occupied by Europeans. An almost immediate effect was the cessation of inter-tribal, inter-clan, and inter-house wars. Much-needed protection against wild beasts was afforded, and medicine and surgery slowly began to save lives that would formerly have been lost. Elementary schooling was made available to the natives, who at first were slow to be even slightly interested but now are thirsty for education. In return for the medical services and schooling which they provided, missionary bodies were allowed to preach. Medicine, schooling and Christianity, however, were almost incidental concomitants of other factors much more disruptive of the old way of life.

The keeping of law and order, the punishment of crime and correction of criminals, passed out of the hands of the chiefs into the hands of the European occupiers. That some power is now being given back to the chiefs is only another change—for the better, we hope. The whole economy of the newcomers, their mining, agriculture and domestic comfort, depended on the labor of the natives; and this involved changes more revolutionary and more disruptive of the native way of life than anything effected by the missionaries. The native who went to work for the European left his home, with no prospect of returning for a considerable time. He received money in payment for his work. This introduction of a money economy and of a labor contract, this separation of husband from wife, of father from children and of men from the community, severed the very anchor cable of the Mashona and set him adrift.

It needs no imagination for anyone to appreciate the magnitude of the change from a barter economy to a money economy. One of the most regrettable effects of this change is that the fathers of girls very quickly raised the compensation they demanded for their own family group from the group into which their daughters married. This compensation, called *lobola*, formerly consisted of a small number of livestock, one or more hoes and other small articles. But very early in the history of Rhodesia, *lobola* came to involve not only cattle but also money. At the present day the future son-in-law must bring twelve or fifteen pounds and twelve or fifteen head of cattle before his engagement will be considered. It is this extortion by the old men of his own race, and not, as is often alleged, the Government's demanding hut

tax, which drives our young men to work away from their homes.

In the old days, the members of a community helped each other to harvest and to thresh each other's crops. There was no such thing as binding oneself over to be the servant of a master. The time of the year when there was much hard work to do—the harvesting and threshing season—was also the time of general jollification, for beer was brewed for every communal “bee.” After the harvesting came the hunting season and the time for visiting relatives in other villages. There was more hard work at the end of the winter when fields were prepared for the next season's crops. Completely foreign to this way of life is the new system in which a man is expected to work hard every day of the year, for a foreigner who pays him only a small wage.

The old customs limited the use of marriage to a degree which would astound those who imagine that the Mashona, being savages, must have been licentious. But a savage who is uprooted from the surroundings in which his old customs were honored, and transplanted to a mine or farm compound, or to a town, and made to stay there, away from his wife for months and even years, cannot be expected to exercise a greater control over his passions than does the European soldier. Thus the long-term labor contract has led to widespread prostitution, a thing unheard of in the old days. And prostitution in the towns has led to the birth of “fatherless” babies even in the reserves.

Relatives are divided by the Mashona into two classes: those who are to be feared and those one may joke with. Most to be feared is one's father. One must fear one's mother also, but when the father and uncle (called little father) are away at work, the children grow up undisciplined. Lesser breaches of discipline and smaller anti-social acts are tried at the village court before the men of the village. Now, when the only men permanently left in the village are the very old and those unfit or too unenterprising to go to work, the village court also loses its effectiveness. Work that used to be done by the men of the village must now be done by the children. The old gradations from child to herd-boy, to youth, to man, are now no more, and the multitude of home chores makes young boys and girls, too, leave home for what seems easier work in the employ of a European.

What elements of the old culture should be incorporated into the new way of life? Is there anything in the Old Law of the Mashona which the missionary should carry on into the New Law of Christianity? As the elements of their old way of life were not heterogeneous, discretionary and independent, but parts of a whole way of life which satisfied their normal needs at a low level of culture, now that, as a whole, it has been riven asunder by the impact of the European way of life, there seems to be nothing of the old left to serve as foundation stones for building the Church in Africa.

What of his soul, then? Has the Mashona no special *ethos* or *logos*, no peculiar cast of the spirit which is all his own? Of old he was a man who lived in constant fear. He feared his ancestors, he feared the tribal sanc-

tions for anti-social acts, he feared the protective magic which guarded the belongings of others, he feared bewitching. Now, as far as I can judge, his belief in and fear of his ancestral spirits is weakening; the tribal sanctions have been abolished and, though he still believes in the power of charms to protect himself, he is much less afraid now than formerly to steal or damage what belongs to others. His fear of being bewitched is, if anything, stronger than of old. Much more joyous and carefree than peoples of colder climes, the Mashona, who should be so happy, is blighted by fear. And this fear is a devil which no words can drive out, but only the grace of God. Of old, fear crushed initiative, for every man dreaded to draw attention to himself as an innovator or as a successful man; either he would be blasted by envious magic or he would be accused of using magic himself to obtain his success. Initiative is gaining now, but jealousy remains a strong factor.

The Mashona has a very fine sense of justice. He is unstable but capable of real and deep affection. He is amenable to discipline but subject to irrational emotional storms. Nothing proves more forcibly that he has the material for the making of a Christian than the fact that, although his old way of life has almost disintegrated, he himself has not gone completely to pieces.

At the present moment steps are being taken which may lead to a definite beginning of a new mode of life, which will in its way be complete. It has been seen that for the native to be worth his place in industry he must become an urban dweller. The steps which are being taken will lead to the creation of an urban native, who will have to live his whole life in the town, and to the creation of an urban way of life which will satisfy the normal needs of a normal man, on a much higher level of culture than of old. At the same time other Mashona will prefer to remain in the reserves, and steps have already been taken leading to the creation of an agricultural way of life on a very much higher level of culture than prevailed in the old days.

The native in the reserve is to be allotted a small acreage of arable land, which must provide him with his livelihood for the rest of his days. The amount of land is adequate, if modern methods of agriculture are industriously followed. The change from the old system of leisure, interrupted by a few weeks of hard work twice a year, to the new system of work every day will be painful but very salutary. It is for the missionary to assist in every way both by teaching the best methods of agriculture and by encouraging hard work.

It is probable that in time the urban natives will considerably outnumber the agriculturists. How the missions are going to exert a salutary influence on the formation of the new urban way of life is a problem which the missionary does not pretend to have solved already. He knows that God wants to save all men, and that he, the missionary, has been sent by God's representative on earth to make the means of salvation, in the broadest meaning of that word, available to the Mashona. With God's help, which is certain, and the good will of the Mashona, which is not lacking, the thing can be done.



# Literature & Art

## The Great Books—VI: Aristotle

ETHICS. In reading Aristotle's *Nicomachean Ethics*, of which Book One is here studied as a "Great Book," one must realize how great an effort is needed, in a period of philosophical decay such as ours, to free one's self from the prejudices, intellectual fashions and distorted concepts which, unconsciously absorbed like disease germs, bar us from real understanding of a classic philosophical work.

Only if we succeed in escaping the present unfortunate climate of subjectivism, relativism, positivism and all the other modern "isms," in elevating ourselves to the level of the problems at stake and in obtaining a direct contact with the realm of being which is discussed here, shall we really profit from the study of this work.

In reading such a great classical philosophical book, our approach should, moreover, unite a respectful willingness to reach an authentic understanding of the author's thought with a deep and sincere thirst for truth. This thirst for truth is an indispensable prerequisite for any real understanding of Aristotle. Only if interest in truth has priority over a quasi-esthetic enjoyment of the "greatness" of the work, only if we contemplate it under the aspect of objective truth and not merely of its immanent intellectual power, only then can we do justice to a great philosophical work and appreciate the author's real contribution.

The first thing which strikes us while reading the *Ethics* of Aristotle is that it embodies the genuine philosophical approach: 1) in it we find the always fresh effort to maintain immediate contact with reality, the capacity to listen to being, which enabled Aristotle to develop an incredible variety of problems; 2) we are struck by the caution with which he proceeds, the awareness that this is but a first contact, the fear of premature standardization of his theories; 3) Aristotle unites a deep respect for former great philosophies with an implacable thirst for truth and the courage to correct a traditional view, if truth compels him to do so. This attitude finds expression in his criticism of Plato.

But what is even more admirable, Aristotle does not let himself be imprisoned in his own theses; he prefers to violate consistency rather than close his eyes to reality in order to save the integrity of his system.

We should not, therefore, exclusively consider the main theses of the ethical inquiry of Aristotle and judge his works according to them. We must equally take into account the many deep insights which at times flare up "by the way"—insights which often shatter the frame of the

main thesis and surpass it in depth of vision and conformity with reality.

Finally, we should realize that the value of a philosophical work is determined not only by the true answers it may present to a problem, but also by the character of the problem posed.

Aristotle begins his *Nicomachean Ethics* by inquiring whether there exists a chief good, and what the nature of this chief good is: a classical problem, into which every true system of ethics must inquire—what is objectively the most important, most precious, most noble thing, that which embodies the highest value and which we should prefer to everything else? Whether Aristotle is right or not in introducing finality as the way to discover this chief good can certainly be discussed. Whether the criterion of the chief good really consists in the fact that every object of our will and desire must be intended as a means for it, may be doubted. The hierarchy of values and goods must certainly be distinguished from the relation of means and ends.

According to Aristotle, happiness is the chief good, because it is in view of happiness that everything else is sought. Obviously this statement remains vague so long as the nature of true happiness is not defined. After refuting several previous definitions, Aristotle arrives at a concept of happiness which culminates in the words: "... for we have practically defined happiness as a sort of good life and good action." We must concede that Aristotle here surpasses any merely subjectively oriented concept of happiness, in that he finds the determining mark of true happiness in the goodness and nobility of an activity—that is to say, in its objective value.

But, more than merely basing happiness on the good, Aristotle admits here that the *value* of what is morally good does not derive from its function as a means to happiness—a typical case of his philosophical independence of his own abstract theses. In a detailed analysis, his immediate contact with being takes precedence over the immanent logic of his previous theories.

We find another such flash of deep insight surpassing the level of the rest of his analysis in the words: "The man who does not rejoice in noble actions is not even good." Aristotle here grasps the fact that the moral ideal does not demand only conformity of our *will* with objective values, but of our *heart* as well. The antithesis to Kant's exclusive alternative of duty and inclination is obvious, for to love that which is good implies a higher degree of morality than to conform to it with our will alone.

The question then arises: "Does a virtuous life in itself suffice to guarantee happiness?" In contradistinction to the Stoic's pride, Aristotle's answer breathes sober thought and a deeply human spirit: "Happiness implies

also the absence of great sufferings, and the possession of goods in addition to the virtuous activity of the soul."

A further flash of deep insight is expressed in the sentence: "Yet even in these [sufferings] nobility shines through, when a man bears with resignation many great misfortunes, not through *insensibility* to pain, but through nobility and greatness of the soul." Stoic *apatia* is not the mark of the noble man, but rather the enduring with resignation those pains which are deeply experienced.

Any discussion of the first book of Aristotle's *Ethics* should certainly stress his powerful concentration on the classical problem of the chief good, the concept of *eudaimonia* which implies and presupposes the idea of objective value and which is opposed not only to hedonism but also to the different modern eudaimonisms with their exclusively subjective standards.

Aristotle's insight into the legitimate role of happiness in the ideal of a perfect human existence may best be appreciated by comparing it with Stoic pride and Kant's exclusive alternative between duty and inclination. But, above all, we should stress the difference between Aristotle's *Ethics* and the Christian concept of the aim of life. The authentic link between happiness and morality can never be found in a mere world-immanent concept. The cornerstone of Christian morality as expressed in the words of Our Lord, "He who loses his soul will gain it," is *the love of God for His own sake*, and the partaking of God's love for our neighbor.

DIETRICH VON HILDEBRAND

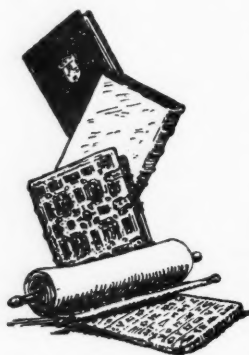
**POLITICS.** Book I of Aristotle's *Politics* is the last in the order of writing. It has been prefixed to the whole as a general introduction and deals chiefly with two topics: the natural character of the state (chaps. 1, 2) and slavery (chaps. 3-13).

Basic in the first two chapters are the famous thesis that "man is a political animal" and the doctrine that the state aims at the highest good. Both belong intrinsically together. Man is a living being ordered towards a life in society. He is fully himself only when a member of society. His highest good, the good life, cannot be obtained where chaos prevails and where men act toward each other with brutal injustice. In all this Aristotle really touches upon the foundations of human existence.

By saying that the state aims at the highest good, Aristotle expresses even more than the truth that order in the mutual relations of men is presupposed for human happiness. He points towards the truth that the highest good cannot be such as to be obtained by men living in isolation. The highest good, however, transcends earthly life, and that Aristotle did not see. There must necessarily be a *society* directed towards the highest good, but this the state cannot be. Such a society can only be what Saint Augustine 700 years later called "The City of God." Through divine revelation we know that the perfect society directed towards the highest good is the Church, for the highest good is eternal beatitude. We also can grasp the fact that such a society and such

a good alone fully correspond to the nature of man, and that man would be a tragic failure in his innermost aspirations if the state were the highest society and earthly happiness the highest good. Aristotle's greatness here lies in the fact that he points in a direction where truth greater than he can grasp is mysteriously hidden.

Aristotle stresses the organic growth of the state out of human nature and natural human situations. The profound point, however, is that he distinguishes his "political animal" most clearly from the gregarious brute. Men can spiritually communicate by speech, and this is a unique human feature; man "alone has any sense of good and evil, of the just and the unjust," of moral values. "But only the association of living beings who have this sense makes a family and a state."



There is another deep insight. Man is the only living being that can fail, while the other living beings do nothing but realize their own natures. "Man when perfected is the best of animals, but when separated from law and justice, he is the worst of all; since armed injustice is the more dangerous." So the state, in a way, liberates man to himself by ordering human social rela-

tions in justice. "Justice is the bond of men in states, for the administration of justice, which is the determination of what is just, is the principle of order in political society." This positive concept of the state as helping man to his well-being by helping him to live in justice was most influential up to the time of the Renaissance, when the concept of the state began to be treated negatively in the writings of Machiavelli, Hobbes and Luther.

The long discussion of slavery which follows in Book One must deeply disappoint everyone who would expect at least the great philosophers to oppose what was commonly regarded in antiquity as a social and economic necessity.

Very interesting are Aristotle's arguments for his thesis "that some men are by nature free, and others slaves and that for these slavery is both expedient and right." For it is noteworthy that Aristotle subjected the legitimacy of the means of getting slaves (war and piracy) to some sharp criticism (victory is not always with the greater virtues) and yet gives a rational justification to the institution as such.

What prevented him from breaking through to the discovery of the "self-evident truth" (not always followed even by those who hold it to be such) "that all men are created equal," was on the one hand the ancient concept of manual labor as being unworthy of a free man and, on the other hand, the experience of factual inequality, too easily interpreted as making people fall readily into clear groups of inferior and superior beings. The deeply rooted prejudices of society, the pride of the cultured Greek freeman looking down on the barbarian, were liable

to render the apparent distinction still sharper and more definite.

Here is the important point: the equality of man in his basic rights and his basic dignity, although it is in itself a natural truth, was in fact discovered only after men were seen in the light of revelation as being equal before God and created in the image of God, sharing with their fellowmen in the same misery of sin, redeemed in the blood of the God-Man, called to mutual love in Christ and expecting the same eternal beatitude. Only in this light does the natural dignity of man become, so to speak, "co-visible."

Not only was manual labor no longer considered a disgrace, but the nobility of service as such was discovered. Aristotle is right: there must be service—this, in fact, belongs to the human situation. But he could not conceive service except as connected with slavery, in which the slave is a means and has to be treated as a

means. That is the most deeply objectionable point in slavery, for wherever man is treated as a mere means, his dignity is violated.

But how could Aristotle have seen what was still to come as a *real* experience: the nobility of the service of those who enjoy the "freedom of the children of God," even if their social status is the most humble? How could he have seen that such service is not only compatible with the dignity of the human person, but one of its deepest sources? The revelation of Christ, who said of Himself that he came "not to be served, but to serve," was necessary to enable man to discover this truth.

The first book of Aristotle's *Politics* is one great demonstration that man needs revelation in order to come to an understanding of himself, even of what he is by nature; it is also a demonstration of the truth that true humanism needs to see man in the light of what transcends man.

BALDUIN V. SCHWARZ

## Books

### *Two interpreting us*

#### THE AMERICAN ILIAD

By Otto Eischenschiml and Ralph Newman. Bobbs-Merrill Co. 688p. \$5

The rather pretentious subtitle, "The Epic Story of the Civil War as Narrated by Eyewitnesses and Contemporaries," aptly sums up the aim and contents of the book. Another of the "composite histories" which are becoming so popular nowadays, it shows an amazing familiarity with the vast literature on the Civil War and prodigious industry on the part of the two compilers.

Yet in spite of their undoubted scholarship and skill in handling so vast an amount of material, the result is at times a bit confusing and irritating, the book being at once too inclusive and not inclusive enough. It claims to be a military history of the war and does deal only with the battles and campaigns of the struggle between North and South; but the many asides and irrelevant comments quoted from letters, diaries, memoirs and so forth will prove irritating to the student of military tactics, while being too few and brief to sustain the interest of the average reader.

Again, the repetition, inevitable in a work of this kind, is excessive and confusing, due to the large number of writers cited in each section and the brevity of many of the quotations, some not more than five or six lines. Fewer and longer extracts would have made

for greater clearness and smoother continuity, avoiding so many abrupt changes of style, emphasis and point of view. As a result, the student will prefer the more technical authors, while the average reader will be tempted to seek something lighter, and *The American Iliad* will not enjoy the popularity it deserves.

For there is much of value and interest in the work. The actual written or spoken words of contemporaries and participants in these dramatic events carry an authority and interest which cannot but impress the reader. Passages from the official reports of commanding officers, dispatches of war correspondents, letters, diaries, memoirs of generals and privates, public officials and civilians give a livelier, more convincing picture of what happened than the most scholarly research of some later historians. All these are skillfully woven together with a minimum of commentary by the editors. Each of the twenty chapters forms a complete unit in itself and can be read independently of the rest of the story. Indeed, the best way to appreciate and enjoy the book is to read a chapter now and then rather than to try ploughing through the whole volume. Some of the chapters are more unified, orderly and exciting than others, for instance "The War On the High Seas," which gives a tense and thrilling account of the *Merrimac* and *Monitor*, the *Alabama* and the efforts to run the blockade of the Southern ports—though something might have been added concerning the important part played by the Navy in the capture of New Orleans, Mobile and other coastal cities.

Scattered through the book are a number of good photographs of the leading characters of the war and several simplified maps which add to the interest and appearance of the volume; also a bibliography of all the works cited in the text, and an index which will be of considerable help in using the book for reference. In all, it is a useful and scholarly work containing much incidental and detailed information which is not readily available elsewhere.

F. J. GALLAGHER

#### THE AMERICAN EXPERIENCE

By Henry Bamford Parkes. Knopf. 343p. \$3.50

There have been almost as many interpretations of American history as there have been historians. Each has pursued some idea or series of events in the past and has emphasized their significance in the national development. Such histories are frequently more informative and challenging than straight narrative accounts, though there is the constant danger in such writing of distortion and overemphasis to support the main theme. Professor Parkes's account, however, is a convincing interpretation of American history. Although it has not evolved from his own original research, it is an interesting and effective synthesis of the investigations of others. His statements are plausible, and his remarks bear thinking about.

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ous struggle in American history to achieve the primary objective of American life. This objective the author describes as being the establishment of a free, independent, land-owning population; the forces and influences preventing this goal from being realized have established an industrialized, urbanized nation.

This is American history presented in terms of the contrasting beliefs and expectations that appeared during the formation of the United States. It is the conflict between the Federalists, who planned for rule by the élite, and those favoring a government in keeping with the interests of a "happy mediocrity." This is also the Hamiltonian-Jeffersonian dispute over the aims and functions of government. Hamiltonian policies triumphed, but the triumph came largely from Supreme Court decisions, especially those upholding the sanctity of contracts. As a result, industrial capitalism has supplanted the farmer and small businessman, and the majority of the population has been reduced to the status of industrial workers with neither property nor security.

These economic developments have widened the gap between traditional American beliefs and existing realities. Most of the traditional beliefs stressed the position of the individual in society, but that position is identified with a society that no longer exists, if it ever did. Moreover, these same beliefs have been taken over by powerful organizations to advance their own interests. Professor Parkes makes the distinction, in this connection, between property "mixed with human labor" and property acquired by means of a "contract"; this is a significant distinction and one that is often overlooked.

His solutions to the problems arising out of the supremacy of Hamiltonianism are not so comprehensive as his analysis of those problems. Others have advanced similar proposals. Rural reformers have repeatedly pleaded for the individual ownership of farm property, and supporters of the cause of labor have been equally vociferous in demanding a share in ownership. There is a certain superficiality in his conclusions, in that he fails to state just how his recommendations can be put into operation. Although Catholic readers will take issue with several sweeping generalizations about the Church inserted as side remarks in the chapter on American religion, they will undoubtedly agree with the main thesis of the book. **WILLIAM G. TYRRELL**

## One interpreting them

**GANDHI AND STALIN: Two Signs at the World's Crossroads.**

By Louis Fischer. Harper. 178p. \$2.50

The reader is taken for a guided political world-tour by the author, a well-informed foreign correspondent of good repute. Under such guidance none of the present social problems of the world, big or small, can be overlooked. Mr. Fischer is an advocate of what he terms "left-of-center middle." This version of the *via media* means political democracy, and economic democracy in the form of a mixed economic system where private capitalism is combined with government capitalism. The philosophical basis is the dignity of the human person. Before it is too late, democracies must take up the struggle against Stalinism, which is a denial of everything that men must cherish.

Of course, Mr. Fischer is not a "war-monger." He is suggesting no military action. To the question, how to fight for democracy in peace time, his answer is: by being democratic. Democracy can only be saved by internationalism. The heart of the strategy for democratic victory is an international organization, in fact, an international government with political and economic powers. This international government of the democracies must be without Russia, on account of the prevailing policy of the Soviet regime. Such a government can easily use a veto-ridden UN for its foundation. But in order to succeed, democracies must "turn the searchlight inward," to quote Gandhi's teaching.

Only healthy democracies can carry out their tasks. The democratic world as a whole, each democratic country, each man, woman and child in every democracy, should follow Gandhi's precept. The aim of this spiritual examination is to remedy the weaknesses in individual and collective attitudes from the point of view of the "left-of-center" political and economic democracy. Mr. Fischer is a sincere admirer of Gandhi. He sees in the Mahatma the antidote to Stalin. However, Gandhi, who is a great person indeed, is at times rather forcibly introduced into the picture. The author was evidently searching for a living symbol of the dignity of the human person. It is regrettable that he has not found that symbol closer to the West, the defense of which he undertakes—that is, in the living and eternal symbol of the Cross. TIBOR PAYZS

## Interpreting himself

**WHERE I STAND**

By Harold E. Stassen. Doubleday. 205p. \$2

It is unusual for an active candidate for the presidential nomination to write a book. But Mr. Stassen's deep conviction impels him to expose his views for constructive debate, whatever be the political consequences.

Unfortunately, his exposition is not so broad in scope as one might expect. Feeling that the successful operation of free and fair capitalism is the key to the solution of other governmental problems, the author concentrates on this point, while assuring the reader that on other major questions he has expressed and will express his views elsewhere. Partial justification for this restricted compass lies in Mr. Stassen's first-hand observations of Russian life, and his conversations with Stalin, which have convinced him that the continued effectiveness of our economic establishment—with its blessings of personal freedom and generally high standard of living—will ultimately induce Soviet leaders to modify their own methods in a capitalistic direction, with consequent modification of their ideas on international relations and domestic liberties. Such a change will be of enormous ethical import, and will of itself resolve certain of our vexing dilemmas.

Fundamental to the maintenance of our social structure is the smooth functioning of industrial relations. Mr. Stassen recalls the injustices of the 1920's, with their disruptive effects in the reduction of purchasing power, and the gradual adjustment of the balance—which, however, he thinks has now swung too far toward the side of labor. The corrective legislation which he thinks was needed has been provided by the Taft-Hartley Act, on which he comments by incorporating his own testimony before the Senate Labor Committee.

While he differed sharply with Senators Taft and Ball during this hearing, he asserts that "the final revised and amended law . . . is very close to the labor policy I urged in this testimony. . . . The bill goes too far in some particulars. But not very much, and not enough to be a serious defect." Specific particulars to which he objects are the prohibition of political contributions, the demand for anti-communist affidavits, and the involved requirements for the continuance of union-shop contracts.

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In his statement before the committee, moreover, he had underlined the need for a briefer period of negotiation and the value of industry-wide bargaining—this last on the significant grounds that wages must be kept out of the competitive field, that labor is not a commodity, it is people. It seems unhappily paradoxical that so wholehearted a defender of unionism should express no concern over the power now accorded management of undermining established unions if hard times should so dictate, and of impeding the organization of new ones.

To stimulate productive use of capi-

tal the author would reduce confiscatory income taxes, impose a tax-penalty on large low-earning investment, and grant special tax reductions to new small businesses—taking up the slack through general consumer levies. His plan to avert the boom-bust cycle requires the establishment of a maximum index of unemployment, above which a program of tax reduction, eased consumer-credit and extensive public works (under private contract) would become effective until the crisis was eased. Neither the possibility of increased consumers' taxes making further inroads

into purchasing power, nor the difficulty of repaying debts contracted at inflationary levels is considered.

As particular facets of his central problem, Mr. Stassen cites assistance to small businesses, health and housing. He regards the prosperity of small businesses as vital to the preservation of a free economy, and to this end he proposes tax privileges for them, the simplification of certain procedures and vigilance against monopoly. With reference to public health, he is opposed to compulsory medical insurance, but would extend Federal aid, through Social Security, to meet bills in excess of \$250 annually. He would also expand various free services and hospital facilities, under Federal, State and local auspices.

While sharply criticizing the Administration for its ineptitude in correcting the housing shortage, the author ignores the quiet interment of the Wagner-Ellender-Taft Bill in the Banking Committee of the Republican House. His own program includes an annual appropriation of a billion dollars for slum-clearance and home-building (again under private contract). Half of all new units would be sold to individuals, half to corporations for rental. His suggestion on the short-term problem—that lone tenants of large units be forced out by the removal of rent-ceilings—sounds suspiciously like official sanction for the black market.

Such is Mr. Stassen's stand: clear-cut, though incomplete; substantial, though not without fault; strongest perhaps in its selective insistence on limiting the role of government in economic life, weakest on labor legislation and fiscal policy—all in all, a little left of Republican. His book will be a convenient starting-point for the discussion of men and measures from which must emerge next November's vital decision.

JOSEPH C. MCKENNA

## THOSE TERRIBLE TEENS

By Vincent P. McCorry, S.J. McMillen. 184p. \$2.25

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and spice and all that's nice." He thinks, however, that the description is incomplete, that it is only good as far as it goes. But it doesn't go far enough. The enlarging of that description is the burden of twenty amusing, home-hitting, hard-hitting chapters.

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The last six chapters, "Boy-Crazy," "The Sign That Doesn't Signify," "Name Your Own Price," "What Every Girl Does Not Know," "You Little Fool!" and "You (Should) Remind Me of Your (Blessed) Mother" are exceptionally well done. Retreat masters and spiritual directors could do no better than recommend these chapters to the teen-agers who seek their advice.

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mercial. Advertising men sprain superlatives and have language leaking at the seams in their attempt to describe the goods in their stores; window-dressers wring ingenuity dry to make their displays attractive and arresting; special details of police will be required to channel the crowds on their mercantile pilgrimage; the newspapers will remind us of the diminishing number of shopping days remaining.

There is small danger that people will forget Christmas; there is real danger that they may forget Christ. The thousands transfixed before the glittering stores may be oblivious of the telling tableau in the stable; the crowds pushing and struggling at the bargain counters—sometimes in a spirit anything but seasonal—may be as unaware of the central fact of Christmas as were those who, centuries ago, thronged for the census-taking into the city of David. People who anxiously check their lists lest they overlook and offend any possible recipient of gift or greeting card, can be totally blind to the central contradiction that He whose birthday it is has no place on their lists, or in their hearts. Christmas can become and has become for many a merely social and humanitarian celebration, deriving rather from Dickens than from Saint Luke.

The Advent liturgy, though, is alive with the spirit of alert preparedness. St. Paul, in the epistle for the first Sunday, summons us to shake off spiritual sloth, to wake from sleep, to put off the works of darkness and be vigilant to greet the day. The gospel shakes with the roar of toppling cities and the revelation of the second coming of the Son of Man—then no lovely Child and Redeemer, but the Divine Judge of the living and dead. In the Communion prayer of the Holy Sacrifice, we beg grace "that we may with fitting honor, prepare for the approaching solemnities of our redemption." Advent is no period of supine waiting but a time of energetic work. Paul, whose brilliant, dogmatic letters always introduce practical conclusions and suggestions for reducing dogma to everyday deed, exhorts the Romans and us "to put on the armor of light." Spiritual hypocrisy, self-deception, Pharisaism, insincerity, duplicity—these must be eradicated. "Let us walk honestly, as in the day"; not furtively, with the mind and soul darkened but as children and lovers of the light. He further specifies sins to be avoided—and the warning applies to the modern American as well as to the

ancient Roman—revelry, bawdiness and impurity of all kinds, fractiousness and envy. The endeavor of Advent therefore is to make the human heart like the stable of Bethlehem—humble, unostentatious, unsullied by worldliness—in the hope that if the heart be like the stable, Christ may be, this Christmas morn, reborn in it.

Augustine, in the seventh book of his *Confessions*, tells us that it was this passage from *Romans*, read in the Holy Sacrifice on the first Sunday of Advent, which was the occasion of his conversion. Opening the epistle, he read "not in rioting and drunkenness, not in chamberings and impurities, not in contentions and envy; but put ye on the Lord Jesus Christ and make not provision for the flesh in its concupiscences." "I did not wish to read," writes Augustine, "I did not read any further, for at the end of this sentence immediately, as if the light of certainty had been poured into my heart, all the darkness of doubt was dispelled." May the sword-thrust of a similar grace strike into our hearts this first Sunday of Advent, arousing us to at least a minor imitation of Augustine's generosity with God.

WILLIAM A. DONAGHY, S.J.

## Theatre

THIS TIME TOMORROW. Jan de Hartog, the author of this Dutch play imported by The Theatre Guild and presented in The Barrymore, is either a materialist who has begun to doubt the validity of his postulates or a theist who fears he will look too old-fashioned if he essays a forthright defense of the supernatural. The scene is Holland, prior to the Nazi invasion, and the central character is a young woman in the final stage of tuberculosis who persists in living months after X-rays prove she should be dead. On the verge of despair, she takes a night-ferry across the Zuyder Zee, with the intention of drowning herself in transit. While smoking what she thought was her last cigarette, she is approached by a fellow-passenger who asks for a light. The result of their chance meeting, obviously, is the birth of love.

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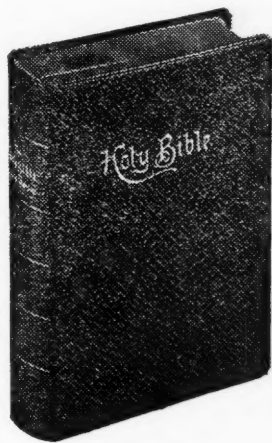
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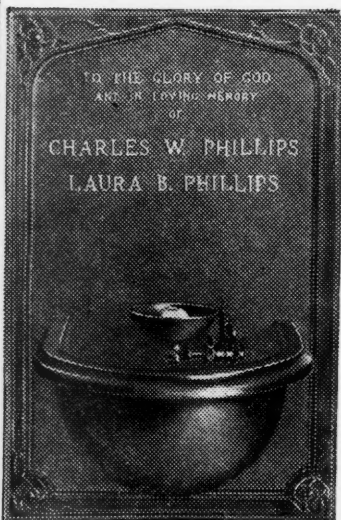
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struction instead of healing. A disillusioned scientist falling in love with a walking corpse could be the take-off of a macabre tale fashioned after Edgar Allen Poe, with a dash of scientific speculation borrowed from H. G. Wells, or another version of the Pygmalion story. Mr. (or should I say Herr?) de Hartog skilfully navigates a middle channel between the bizarre and the maudlin, preserving the integrity of a mature discussion on the mystery of life.

The young scientist, desperately hoping a last-minute cure may be found, takes the girl to the home of an older co-worker, where it is discovered that while skirting the borderline between this life and the next she is able to peer into the future and predict things to come. Her clairvoyance is a second challenge to science. While the younger man is emotionally too involved to think of anything except how to keep her alive, his older colleague attempts to discover what keeps her from dying and the secret of her second sight. The materialist answer is that she is kept alive by her unsatisfied maternal instinct. Her clairvoyance remains unexplained.

Author and producer are deeply indebted to the trio of actors who appear in the leading roles. Sam Jaffe, the elderly scientist, imparts a casual dignity to his performance that makes it one of his best since he won raves in *Grand Hotel*. Ruth Ford, the strumpet in *No Exit*, makes the living cadaver plausible; and John Archer, the truant scientist, is like any other young man in love. Paul Crabtree directed, keeping the action in pace with the author's slow dialog. Herbert Brodtkin's sets are sufficient for the occasion.

There are defects in the play which acting competence and production munificence cannot conceal. It demands constant attention, which means that people who go to the theatre to relax their brains will not like it, and the author's intention is so vague that it is difficult to tell whether he leans toward skepticism or faith. Nevertheless, it is as interesting as an after-dinner discussion of human destiny, when one of the participants is intelligently haywire. The production, if rumors are true, will go in the record as one of The Theatre Guild's bad guesses, from the monetary angle. Theatregoers who rate drama ahead of box-office are more likely to remember de Hartog's play as one of the Guild's better selections.

THEOPHILUS LEWIS

## Films

SO WELL REMEMBERED. James Hilton's meandering story of an idealist struggling to improve the lot of the laboring class in a Lancashire mill town has been given sharper focus in its screen adaptation, and an Anglo-American cast and production staff have fused their talents to make a slow-paced but engrossing *adult* film. The novelist's sentimental outlook on life made him loath to recognize the enormity of his heroine's snobbery and self-interest; the screen details the consequences of her actions with considerably more logic. Martha Scott is noisiously real as the discredited mill owner's daughter who marries a young town councilman foreseeing a brilliant political future, and leaves him for greener pastures when she finds that he will not compromise his principles for self-aggrandizement. John Mills is admirable as the down-to-earth crusader whose battles for social justice keep bringing him in conflict with the woman who was once his wife, and whose eventual thwarting of her plans for the future comes, symbolically, on the day when victory in Europe is declared. Trevor Howard, as a bibulous, good-hearted doctor, and Patricia Roc and Richard Carlson representing troubled young love round out the superior cast, while Edward Dmytryk's shrewd direction has injected the maximum of variety and movement into a somber story. (RKO)

ESCAPE ME NEVER. This quadrangular story of love and music was filmed (and according to hearsay evidence quite successfully) a decade ago, so it can only be assumed that the point has been lost in the current, lackluster version. The *dramatis personae* include a forlorn waif (half-sprite and half great-hearted woman), a philanthropic, egotistical musician, and his plodding but well-intentioned brother who is unaccountably in love with a snobbish and rather stupid heiress. Perhaps the interplay of these characters originally provided a study of enduring love rebuffed by irresponsible egoism and of contrasting milieus—the bohemian life vs. convention, or the artist's garret weighed against security. However, here the characters, played by Ida Lupino, Errol Flynn, Eleanor Parker and Gig Young, are so badly defined that they seem merely uniform-

ly eccentric; they flit through the film's Venetian and Alpine setting with a capricious lack of motivation which can neither sustain drama nor compensate for a rather low moral tone. (Warner Bros.)

**THE LOST MOMENT.** It is to be hoped that the occasional moviegoer, lured out only by the promise of something on a high plane, will not expect to find it in the screen version of Henry James' *The Aspern Papers*. The early sequences, which detail an editor's incognito introduction into a decaying villa in search of the love letters of a long-missing major poet, effectively build an atmosphere of suspense. The aged mistress of the house, who was the poet's beloved, and her austere and sharp-tongued niece seem ideal custodians of a sinister secret. However, midway the film degenerates into an attitude best described as "boy meets girl, boy cures girl of schizophrenia by taking her out to dinner," which represents modern psychiatry at its most oversimplified and which is played on just that low level by Robert Cummings and Susan Hayward. From that point even Agnes Moorehead's performance as the centenarian—a triumph alike of characterization and make-up—is unable to lift the general effect above inconsistent, badly focused, adult melodrama. (Universal-International)

MOIRA WALSH

## Parade

**CURRENT HISTORY SOMETIMES** seems to be imitating pretzel-makers, as it twists events into strange-looking shapes. . . . Last week's batch of current history came up with many curiously twisted events. . . . Not a few of the twists made situations embarrassing. . . . When Governor Thomas E. Dewey boarded the Freedom Train, the burglar alarm went off. . . . In Knoxville, Tenn., a discovery brought chagrin to the Police Chief. Out of eight applicants for police jobs, five were found to have police records. . . . The curious twists emerged also in California. . . . A mayor there could not find a dwelling within his city's limits. He had to resign. . . . In upper New York State, a sheriff had to evict himself from his house. . . . As was to be expected, embarrassment was not the only emotion begotten during

the week. . . . Gratification over a new method of identification was reported. . . . Stepping into a bank to get a State bonus check cashed, a Connecticut veteran pulled out his false teeth, handed them to the paying teller. The bridge-work had the veteran's name and Army serial number inscribed on it. The teller handed back the teeth, cashed the check. . . . Dissatisfaction also appeared. . . . The first job of a Nebraska man, new in the trucking business, was the hauling of a load of trash. Asked by the trash owner what the cost was, the new trucker replied: "Whatever you think it is worth." The trash owner thought it was worth seventeen cents, handed that amount over. . . . Home-front defense seemed excellent. . . . In Easton, Pa., a youthful day-time robber, wearing a mask, pushed his way into a home, ordered the housewife: "Stick 'em up." She slapped his face so hard he turned and fled. . . . In Philadelphia, a burglar on the night shift stepped on a cat's tail while ransacking a chest of drawers. The shrieks of the cat unnerved him. He dropped a drawer, tripped over a hobby-horse, woke up the whole house, escaped out a window.

Eye-catching spectacles stirred the public. . . . Throngs in Wilmington, Del., beheld a man with a pillow tied to his head climbing up the wall of a four-story public school. The man explained to police he was practising for a fifteen-story climb, and wore the pillow to protect his head in case of a fall. The judge fined him forty dollars, ten dollars for each story. . . . New twists in newspaper advertisements caused raised eyebrows. . . . An Indianapolis used-car dealer ran a three-column ad offering a 1946 automobile at "56c a pound—a better buy than a porterhouse steak." . . . Strange twists appeared in arguments. A Milwaukee husband felt he was getting the better of an argument with his wife until she countered: "You always have to be so logical. Is that the only way you know how to argue?"

The retort thrown at the bewildered Milwaukee husband is not new. . . . The same rebuttal has been hurled at the Catholic Church down through the centuries. . . . For two thousand years, the Church has been trying to give mankind the undiluted teaching of Christ, and for two thousand years her opponents have been, in effect, saying to her: "You always have to be so logical. Is that the only way you know how to argue?"

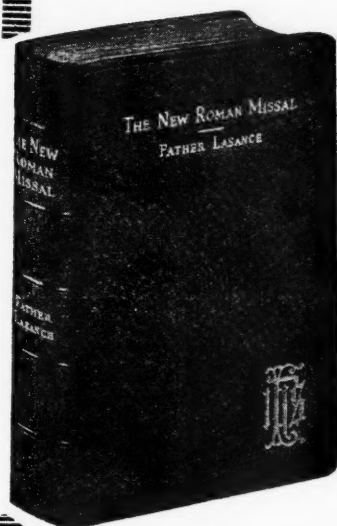
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# Correspondence

## Forestalling the "devil"

EDITOR: I think that the rather oversimplified and yet excellent article by LeRoy Wauck in the November 15 issue of AMERICA, entitled "On casting out a devil," calls for some comment. Admitting that the author proposes a long-range program of merit, I feel that he fumbled a splendid opportunity to give his readers, hungering for information, a list of books to read and ponder until that program approaches materialization. These books could help readers to understand the terms he uses, and get some idea of what used to be called "the mysterious science"—psychiatry.

Before suggesting, however, a list of books that I consider authoritative and informative, and which Catholic readers could safely study without any danger of being corrupted by the "cast-out devil," I should like to mention the fact that the American Psychiatric Association has established a psychiatric foundation to combat the subversive activities of the psychoquacks, who are waxing financially fat on the troubled minds of millions of our fellow citizens. This foundation is a non-profit organization, having the following main objectives: to expand and standardize psychiatric training; to develop psychiatric research; to study legislation affecting the field (the Medical Practice Act and the Basic Science Act, adopted in various jurisdictions, being wholly inadequate to meet the situation); to encourage work with youngsters as a form of preventive psychiatry; to combat prejudice against the mentally ill; and, finally, to educate the public about psychiatric charlatanry, so prevalent in the United States today.

The books I should like to suggest are the following: first and foremost (for priests, mainly, and seminarians), Fr. Paul Lachapelle's *Psychiatry for Priests*. This excellent summary of Catholic psychiatry ought to be entitled "Pastoral Psychiatry." Then, Father Thomas Verner Moore's *The Nature and Treatment of Mental Disorders*, and his latest book—which is an antidote to Rabbi Liebman's *Peace of Mind—Personal and Mental Hygiene*. Also, Dr. E. Strecker's *Funda-*

*mentals of Psychiatry*, which is nonpareil in the field today, and, last but not least, Fr. McCarthy's *Safeguarding Mental Health*.

Flanked by these trustworthy books, the reader—that is, the Catholic reader—can safely and profitably venture into the difficult field of psychiatry.

JOSEPH J. AYD, S.J.

Loyola College

Baltimore, Md.

## Czechs and Slovaks

EDITOR: Bert Atkin's "Vanished men of Slovakia" in the October 18 issue of AMERICA should be read by all the diplomats and the ordinary folks who believed that World War II would liberate all nations from tyranny. It is high time that Americans were told the truth about Slovakia. Prague and the official "free" press of Czecho-Slovakia (controlled by the Government!) have had the spotlight long enough; it's time we had the other side of the story of why the Slovaks and the Czechs can't get along together. Atkin's article tends to do that, yet it does need some correcting.

In the third paragraph, the author speaks of the "separatist tendencies of Tiso" and refers to the Slovak People's Party as the *Ludácka Strana*. Informed people know that Msgr. Joseph Tiso, wartime president of Slovakia, and Hlinka's Slovak People's Party were generally for a joint Czech and Slovak state—Czecho-Slovakia—from 1918 to 1939. Czech propaganda always accused the Slovaks of separatist tendencies, but the fact is that the Slovaks fought only for state rights, their right to an autonomous national existence. Why, even the Czechs credited Tiso for Benes's election as president in 1935!

The term *Ludácka strana* smacks of Prague and the so-called "Czechoslovaks," who denied the existence of the Slovak nation, exploited the Slovaks and promoted the united "Czechoslovak nation," ethnically speaking. The correct Slovak name for Hlinka's Party is: *Ludová Strana (Hlinkova Slovenská Ludová Strana)*.

After the Russians made off with Dr. Micura in August, 1945, Mr. Atkin tells us that his friends in London, "Dr. Edward Benes and Msgr. Ján Srámek,

at that time the Premier of the Czechoslovak Government-in-Exile," tried to have Micura released. The note left by Micura could not have been for Dr. Benes or Msgr. Srámek, because they were not in London in August, 1945. The "friends" referred to in Micura's note must have been other people.

Furthermore, Mr. Atkin says that Benes and Srámek tried to have Micura released by the Russians, and yet he claims that "there seems to be a conspiracy of silence on the part of the Czechoslovak Government and the press about the vanished men of Slovakia." Now, we know that all political parties, the press and the radio are controlled by the Government in today's Czechoslovakia. Is it possible that the Czechoslovak Government is plotting against itself? True, Dr. Benes and Msgr. Srámek are not the whole Government, but is it sensible to suppose that they know nothing about that conspiracy?

PHILIP A. HROBAK, Editor

Middletown, Pa. Jednota

EDITOR: I tried to make it clear in my article that both President Benes and Msgr. Srámek did their best to help Dr. Micura, but that they are helpless in the face of Russian pressure. I did not say that they were involved in the "conspiracy of silence" but that they seemingly dare not do anything about it.

The point about the "friends in London" is scarcely worth making. My article did not say that Dr. Benes and Msgr. Srámek were in London in August, 1945, but that Dr. Micura's phrase referred to them—i.e. the Government-in-Exile of Dr. Benes.

As for the "separatism" of Msgr. Tiso—of course he was always a separatist, favoring Slovakia's complete independence, and he consistently fought with Dr. Micura during the first republic on this point.

New York, N. Y. BERT ATKINS

## Encouragement from France

EDITOR: The fine campaign being waged in AMERICA for Catholic education and for an American educational administration that is genuinely democratic has been of much interest to us, since here in France we face a similar problem. Your action and your example are of great assistance to us, and I believe that the policy you advocate will become more and more the rule in all countries, making unity between us firmer than ever.

Vanves, France

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